





# Together

The Midmonth Magazine for Methodist Families February 1962

My Crusade Against Caste

By India's Prime Minister Nehru

Flowers for the Church Year

Eight Pages in Full Color



Young missionary in Greece:  
She's from the Philippines!  
(For the story, turn the page)



*Melvina's rabbits:  
They're pets—and  
food for the poor  
people of Variades.*



*Other young team members  
aid with poultry production.*



*Youths clean out the ancient  
Turkish tunnels, clogged for  
decades by debris—draining  
land here or irrigating there.*



# Methodist Girl in **GREECE**

THE PHILIPPINE Islands are half a world away from the little village of Variades in northern Greece where the land is too harsh, eroded, and rocky to fill every stomach every day. But nearly two years ago a gentle, attractive Filipino girl made the long trip to serve a people she did not know. Melvina Ramos was 24 when she came, alone, to gain the confidence of the villagers with her smile and the magic of her hands. She gave canning demonstrations, taught sewing and cooking, organized girls clubs, and formed a small library. Then she launched vegetable plots, helped revitalize the poultry industry, taught animal husbandry, and started a hot-lunch program.

Melvina is one of a team of Christian youths in the area. Representing several denominations, and sponsored by the World Council of Churches, they came in pre-Peace Corps days to help people help themselves. Although Melvina is a Methodist, her work is supported by the United Church of Christ in Manila and by other contributions.





Two distinguished visitors (below) from the Greek Orthodox Church pay glowing tribute to Melvina for the outstanding success of her efforts.

Wherever she goes in this stony land, Melvina is greeted with affection—as (above) when she returns to Variades after a quick trip to a nearby town.

She is not a doctor, but many (below) come to her for first aid. Since her arrival, she has treated villagers for everything from cuts to ringworm.





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## WHY DO SOME FAMILIES SEEM TO GET MORE OUT OF LIFE?

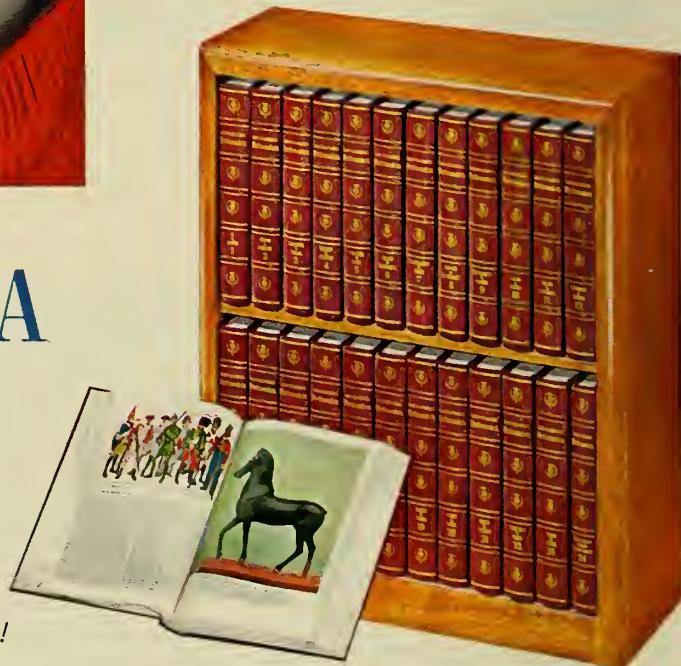
Some families glow with the pure enjoyment of life. Everyone who knows them is warmed by their vitality and friendliness. For such a family, life is good and fun and exciting.

And every day, their lives grow more interesting . . . more productive . . . more meaningful.

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Where you find a family that enjoys life, you'll usually find the Britannica helping parents and children fulfill their desires for knowledge, self-improvement, and a better way of life.



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*Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.*

—John Wesley (1703-1791)

OUR BIG BUILDING at 740 N. Rush Street, a block off the "Magnificent Mile" of Chicago's busy Michigan Avenue, has served the Methodist Publishing House well for many decades. The old CHRISTIAN ADVOCATE was at home here, and TOGETHER was born within these walls more than five years ago. Now the time has come to move, to take up the old memories, and pack them away to a modern new building in the suburbs. We'll have a big lawn, a lot of grass, real live trees, maybe a few songbirds, and, for a change, plenty of parking space! So, on or about February 1, 1962, we'll be getting our mail at Box 423, Park Ridge, Illinois.

While musing over this issue, it occurred to us that the lines from an editorial desk lead just about everywhere and everywhen; and that by yanking a line here you land some unexpected fish there. What, for example, could an article about Prof. Ben Cartwright of the University of Oklahoma, who collects superstitions [see page 62], have to do with: (1) the most famous of the rough-and-tumble circuit riders; (2) the Great Emancipator, who was born 153 years ago this February 12, and (3) a Methodist lighthouse of hope and mercy in a slum area of present-day New York City?

Well, it turns out that the professor's grandfather was a cousin of Peter Cartwright, who did as much as anybody to make pioneer Mid-America a stronghold of Methodism. Peter wasn't awed by the likes of Andrew Jackson or Abraham Lincoln (against whom he conducted an unsuccessful race for Congress). Now Lincoln, we noted last February with a two-page painting by Charles Hargens, once visited Five Points Mission in New York, still open at 69 Madison Street under Methodist supervision.

"Some conditions found in Lincoln's day are still with us," the folks at Five Points report, indicating that the little mission continues to fight against great odds, including lack of adequate funds. Adding that there are 45 gangs and an estimated 2,000 narcotics addicts in the mission's Lower East Side neighborhood, they then say that "we have had to curtail our youth program when heaven and earth demand its expansion!" All of which may prove that if you ever get a chance to go fishing in an editor's head, don't!

**Our Cover:** The girl is Melvina Ramos of the Philippines, who soon will leave Greece for the United States where, as a missionary, she will take "advanced studies." She's sponsored by the World Council of Churches which, incidentally, held its Third Assembly in New Delhi, India, November 18 to December 6. We have asked Bishop F. Gerald Ensley, who attended, to tell you about its significance. Look for his article in an early issue. . . The continuing *We Believe* series [on pages 45-47 this month] is making a big hit, apparently, with our ministers. More than 2,500 have asked for reprints.

—YOUR EDITORS

# Together

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TOGETHER Editorial and Advertising Offices: Box 423, Park Ridge, Illinois. (Telephone CYperry 6-2241)

TOGETHER Business and Subscription Offices: 201 Eighth Ave., South, Nashville 3, Tenn. (Telephone: CHapel 2-1621)

TOGETHER continues the CHRISTIAN ADVOCATE founded in 1826 as "an entertaining, instructive, and profitable family visitor." It is an official organ of The Methodist Church. Because of freedom given authors, opinions may not reflect official concurrence.

TOGETHER is "the midmonth magazine for Methodist families" because it reaches subscribers by the 15th of the month preceding cover date. It is published by the Methodist Publishing House at 201 Eighth Ave., South, Nashville 3, Tenn., where second-class postage has been paid. Manuscripts: Authors should enclose postage for return—and address all editorial correspondence to the Editorial Department.

Advertising: For rates, write to the Advertising Department.

Subscriptions: Order the All Family Plan through your local Methodist church. The basic rate is 65¢ a quarter (\$2.60 a year) billed to the church. Individual subscriptions are \$4 a year in advance. Single copy price is 50¢.

Change of Address: Five weeks' advance notice is required. Send old and new address and label from current issue.

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If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's #3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drinking? Gold Star rewards you instead of penalizing you for not drinking!

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One out of every seven people will spend some time in the hospital this year. Every day over 64,000 people enter the hospital—47,000 of these for the first time!

No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home or on the sidewalk, or some sudden illness or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you. Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

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**DR. ROY L. SMITH**: well known author, popular lecturer, preacher and former editor of Christian Advocate: "I am convinced that the time has come for abstainers to reap some of the benefits of their abstinence, and this is one of the ways in which it can be done. We have had lower insurance rates for abstaining drivers for a long time, so why not a hospitalization plan for non-drinkers. The Gold Star Plan seems sensible and scientific."



**DR. E. STANLEY JONES**, noted evangelist, missionary leader and author: "It is a pleasure for me to recommend the De Moss Gold Star Hospitalization Plan for Total Abstainers. An insurance plan such as this which provides special consideration and service to those who do not impair their health by drink is a move in the right direction and long overdue."

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ance, this is the most satisfactory and dependable coverage. You are rendering a distinct service to non-drinkers in saving its money, and giving lasting coverage. We are grateful to you."

**MRS. VESTA HAYNES—CLEVELAND, OHIO**: "I was delighted with the prompt service of your company on payment of my claim. You are truly an answer to the prayers of us Senior Citizens. May God's blessing be upon you as you help to allay the real problems of us older ones."

**MR. ERNEST M. LINTON—BLOOMINGTON, IND.**: "Your service is superb. No other insurance agency or company has ever sent me a check by special delivery air mail. You combine promptness with fairness and generosity in your settlement of claims. Retention of your policy is a 'must'."

**MR. WILLIAM C. LEMBECK—SOUTH CHICAGO HEIGHTS, ILL.**: "First of all I wish to thank you for the check I received. Little did I know that I would need it so soon. I am very grateful for your quick service. I am glad to recommend your insurance to non-drinkers. For quick service and benefits, it is the best policy."

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My name is \_\_\_\_\_ 1-8851-022

Street or RD # \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Date of Birth: Mo. \_\_\_\_\_ Day. \_\_\_\_\_ Yr. \_\_\_\_\_ Ht. \_\_\_\_\_ Wt. \_\_\_\_\_

My occupation is \_\_\_\_\_

My beneficiary is \_\_\_\_\_ Relationship \_\_\_\_\_

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	BENEFICIARY	HT.	WT.
1.					
2.					
3.					

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes  No

If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered:

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date \_\_\_\_\_ Signed: **X**  
Form GS713-3

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Each adult age 65-100 pays →	<b>6.</b>	<b>60.</b>	OLD SECURITY LIFE INSURANCE COMPANY Kansas City, Missouri
Each child age 18 and under pays →	<b>3.</b>	<b>30.</b>	WORLD MUTUAL HEALTH & ACCIDENT INS. CO. OF PA. King of Prussia, Penna.

SAVE 16 2/3 %  
BY PAYING YEARLY!

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO } DE MOSS ASSOCIATES INC. VALLEY FORGE, PENNA.

## SELECTED BITS FROM YOUR



# Letters

### UN Ambassador Agrees

ADLAI E. STEVENSON  
U.S. Representative to UN  
New York, N.Y.

Thank you for sending me your October [1961] issue with the article by the late secretary-general, Dag Hammarskjöld [*The UN Is Here to Stay*, page 23]. It is most fitting that we should have an article of this sort at this time. It comes near being a last will and testament from him.

We miss him here, but we believe as he did that the United Nations is definitely here to stay and our job is to see that it does.

### Conditions Have Changed . . .

I. K. BRUHN, Pastor  
Hazel Crest, Ill.

*Bring Back the Traveling Minister?* [Powwow, November, 1961, page 20] was interesting. Certainly, Professor Norwood's argument in favor of a pastoral time limit has precedent in the very concept of the "traveling preacher" treated in the *Discipline*.

On the other hand, perhaps there is something to be said for changing the circuit-rider image of a bygone era and accepting the newer conditions of our time, such as an educated constituency, a clergy with greater life expectancy, and the demands of a growing family—which may be balanced off by a comparison with the success of certain churches that long have stressed the settled ministry.

The question surely has two sides, but one likes to believe that conditions have changed somewhat since the days of the horseback clergy.

### 'Keep the System Flexible!'

D. JOSEPH IMLER, Exec. Sec'y  
Preacher's Aid Society  
Boston, Mass.

In *Bring Back the Traveling Minister?* Professor Norwood pontificates from the security of his university tenure, declaring that all pastoral ministers should move every eight years. Apparently this would not hold for the ordained minister-university professor.

By what authority can he say that the minister of the long pastorate becomes "institutionalized"; that he becomes the "property of the congregation"; that "his ministry is compromised

as he seeks to please men rather than God"?

I agree with Dr. Stowe that we should keep the system flexible!

### He Favors Time Limit

HERMAN A. LEHWALD, Pastor  
Moberly, Mo.

I heartily agree with Dr. Norwood's argument in *Bring Back the Traveling Minister?* that pastoral time limits should be set. His reasoning is sound.

Dr. Stowe's arguments for keeping our system flexible are weak. He will be amazed, after leaving St. Luke's Church, how much more his successor will be able to accomplish. Things he thought impossible, the new pastor will do.

Long pastorates "type" a church.

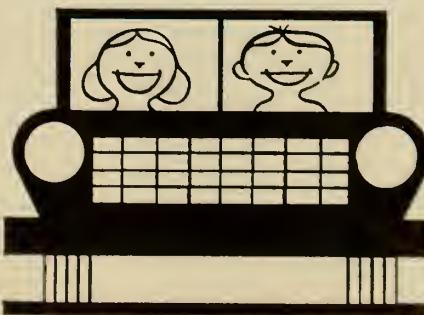
The January Oklahoma-New Mexico TOGETHER Area News Edition noted that Dr. Stowe's church recently broke the existing record for evangelism, and now has the second largest membership in Methodism.—Eds.

### Are Dogs Sacred Cows?

A. B. MADISON, Pastor  
Denver, Colo.

The dog on the October, 1961, cover adds nothing. The most interesting sub-

**WE ■ ARE  
AS OF FEB. 1, 1962  
EDITORIAL MAIL  
SHOULD BE SENT TO  
TOGETHER BOX 423  
PARK RIDGE, ILL.  
MOVING!**



ject for covers is people. No symbolism is needed when one has real people at one's photographic fingertips.

Dogs are America's "sacred cow." The shameful fact is that dogs in America eat better than people in many foreign countries. Feeding dogs is big business!

### Twins Win Her Vote!

MRS. WILMOT C. WILLITS  
Kansas City, Mo.

I have a complete file of our much-prized magazine TOGETHER and have enjoyed many of the covers, but my vote

Together

To ether



October, 1956

October, 1961

is for the October, 1956, and October, 1961, covers. They are outstanding—so clear-cut and truly symbolic.

I'm sure there must be proud parents of those lovely twins.

### Good Reading for A.D. 2011?

E. D. TREGELLAS  
Topeka, Kans.

The cover for October, 1961, was a beautiful picture of two lovely young ladies. It was just one of your many fine covers.

For the cornerstone laying at our Oakland Methodist Church, on November 18, 1961, we prepared a copper box to put into the cornerstone and filled it with numerous items we thought would be of interest 50 years from now. One was the October, 1961, issue of TOGETHER.

### Skies Are Blue in Nebraska

CAROLINE BENGTSON  
Hastings, Nebr.

*Circuit Rider in Nebraska's Sand Hills* [November, 1961, page 63] gives the erroneous impression that Nebraska's climate is well-nigh diabolical: "Always on the go, whether Nebraska's temperamental skies offer blazing heat or fierce cold, Earl Reed averages 30,000 miles a year on highways, unpaved ranch roads, and sand-hill trails."

Nebraska and other states of the high plains do have some brief periods of intense heat and severe cold, and they are often unpredictable; but Nebraska really is a very healthful state, with much delightful weather. One district superintendent called the western area of the state "the land of the sky."

At times, the heavens are the most beautiful blue that can be imagined.

## Wings for Circuit Rider?

EARL H. REED, Pastor  
Lakeside, Nebr.

Our sincere thanks for doing such a fine job on *Circuit Rider* in Nebraska's Sand Hills. Many people here have commented on the story, and we have received letters from many parts of the United States. In fact, one letter from Ohio indicated that some people may help us obtain an airplane.

Readers will recall that Pastor Reed is the person featured in the pictorial. His thank-you note is typical of his thoughtfulness. He's a worthy successor to Brother Van Orsdel from neighboring Montana [see *Saint in Stirrups*, July, 1958, page 18].—Eds.

## Does Anyone Top This?

CHARLES S. ALDRICH, Pastor  
Chautauqua, N.Y.

Regarding the News item on Dr. Ralph W. Sockman [December, 1961, page 70], Mrs. Flora Crago of my congregation called to my attention a book telling about the pastoral record of one of her previous ministers, the Rev. John McClintock, at New Providence Presbyterian Church near Carmichael, Pa. Mr. McClintock served this church continuously for 50 years, from 1839 to 1889.

Apparently Dr. Sockman's 44 years at Christ Church, Methodist, is not the longest single-pulpit tenure in American church history.

## Self-Help in Mexico

P. J. TREVETHAN, Exec. Vice-Pres.  
Goodwill Industries of America  
Washington, D.C.

I have read with appreciative interest the article on our Mexico City Goodwill Industries in the January issue [*Self-Help South of the Border, Too!* page 63].

This program was established with a gift of approximately \$3,000 contributed, largely, by our Goodwill Industries, their staffs, and employees operating in the United States. Now word has come that our Mexico City friends desire to return the gift—not to be used in the U.S. but to establish a similar program in some other city in Mexico. We think this is an example of Home Missions at its best!

## Churches-in-the-Round? No!

H. CONWELL SNOKE, Gen. Sec'y.  
Division of National Missions  
Methodist Board of Missions  
Philadelphia, Pa.

The November Mobility Issue of *TOGETHER* is doing much to create a new awareness among Methodists of the op-

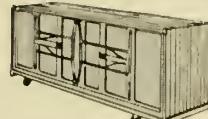
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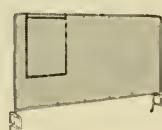
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## "Breadwinner"

"Making fancy wedding and birthday cakes is a hobby of mine," says Mrs. Robert E. Tenney of Great Barrington, Massachusetts. "But my family and friends think this 'Breadwinner' is my real specialty. It won me the Gold Ribbon for the best yeast baking at the Great Barrington Fair. It's based on a recipe I inherited from my grandmother. And Fleischmann's Yeast plays a very important part. It's so fresh and fast-rising."

### BREADWINNER Makes 2 loaves

1/2 cup very warm water  
2 packages Fleischmann's Active Dry Yeast  
1 1/2 cups warm water  
1/4 cup sugar  
1 tablespoon salt  
3 eggs  
1/4 cup Fleischmann's Margarine  
7 1/2 to 7 1/2 cups sifted flour  
melted margarine  
1 egg yolk  
sesame seeds

Measure 1/2 cup very warm water into large bowl. Sprinkle in Fleischmann's Yeast; stir to dissolve. Stir in warm water, sugar, salt, eggs, margarine, half the flour. Mix till smooth. Add enough flour to make soft dough. Knead on lightly floured board until smooth.

Place in greased bowl. Brush with melted margarine. Cover; let rise in warm place, free from draft, until doubled, about 1 hour. Knead down. Divide dough in half. Roll one part into rectangle 12" long. Cut off 2/3, slice into 3 strips, braid them. Divide third slice into 3 parts and braid. Place small braid on larger braid. Work ends together. Repeat process with rest of dough. Let rise, uncovered, until doubled. Brush with egg glaze (yolk beaten with 2 tablespoons cold water). Sprinkle sesame seeds. Bake at 425°F, 25-30 min.



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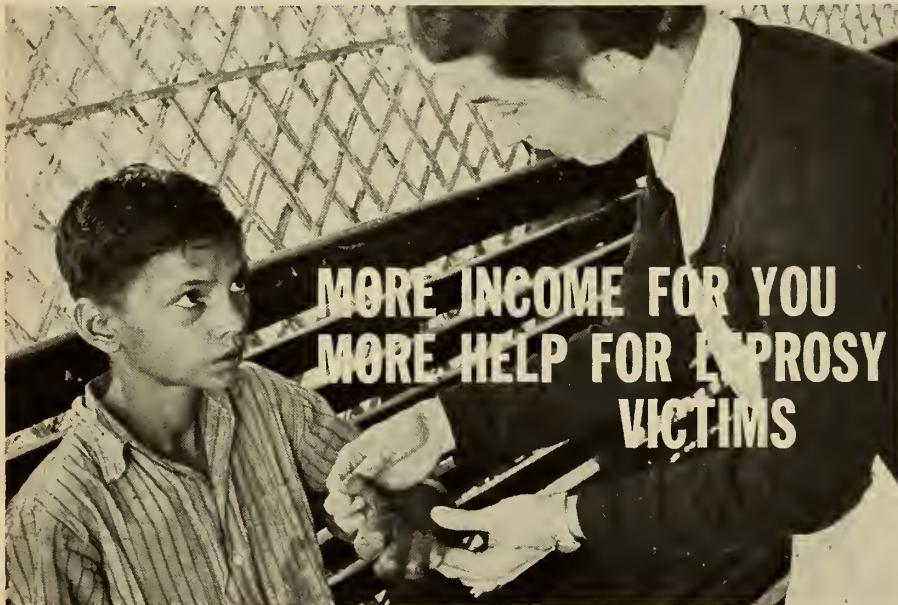
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portunities for service in national missions. We appreciate this tremendously. But, having said that, how shall I tell you it also embarrasses us?

Illustrating that excellent article on church architecture by A. Hensel Fink is a drawing for a Methodist church at Middleburg Heights, Ohio. It doesn't say that Mr. Fink approved the plan, but because of the juxtaposition, many *TOGETHER* readers assume he did. They're writing us. They think the church-in-the-round form for churches has our approval.

Here's where the embarrassment comes in. We don't think these round churches are good for Protestant usage. We don't recommend church plans based on such designs. But the letters keep on coming. If *TOGETHER* were not so widely read, our problem of explaining would not be so great!

## Four Disappointed Jeff

MRS. ROBERT HINER  
*Belle Center, Ohio*

My son's sixth-grade class was asked to bring to school a full-page, colored, Thanksgiving picture from a magazine. When Jeff told me this, my first thought was the November, 1961, *TOGETHER*; but then I remembered that the November cover was on the sad theme of a family moving.

Yours wasn't the only monthly sans Thanksgiving pictures; the other three we subscribe to were likewise.

What could I say to Jeff?

## Correction for MSM Report

H. D. BOLLINGER  
*Methodist Board of Education  
Division of Higher Education  
Nashville, Tenn.*

Speaking for participants in the Methodist Student Movement, I can say, as one of its counselors, that we appreciate publicity given to our efforts. However, in the September, 1961, issue [page 71], your news report could easily have given a more detailed, and thus correct, statement in regard to entrance of Red China to the United Nations.

Our students took the exact position in June which our government took four months later. They did not take the position of "admitting Red China into the United Nations," as was inferred by the writer of the letter, *MSM Giving Us Black Eye?* in the December, 1961, issue [page 8].

The students did call for the termination of the House Un-American Activities Committee, but requested "the role of investigation [be] referred back to the Judiciary Committee of the House of Representatives when needed." This latter constructive proposal for judicial procedure you did not report.

There were a great many other actions (Continued on page 76)

# Together / NEWSLETTER

MUCH ACCOMPLISHED AT NEW DELHI. During its 18-day

- Third Assembly, the World Council of Churches:
- ✓ Admitted to membership the 50-million-member Russian Orthodox Church.
  - ✓ Adopted a new basis for membership defining the WCC as a "fellowship of churches which confess the Lord Jesus Christ as God and Savior according to Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit" (previous definition: "a fellowship of churches which accept our Lord Jesus Christ as God and Savior").
  - ✓ Integrated the International Missionary Council into the World Council, thus uniting two main forces of world Protestantism.
  - ✓ Approved a unity plan calling for interlocking communities of churches which recognize one another and permit joint participation in Communion.
  - ✓Appealed to all governments to make every effort to take "reasonable risks for peace."
  - ✓ Endorsed a call for creation of cells of Christian laymen and women in areas where the church has lost contact with the people.
  - ✓ Called for condemnation of religious-liberty violations through "legal enactments or the pressure of social customs."

(For additional World Council news, see page 68.)

EVACUATE MISSIONARIES IN KATANGA. The Methodist Board of Missions says about 50 of its 80 missionaries have been evacuated from the Congo's embattled Katanga Province. All but two in Elisabethville were flown to Kitwe, Northern Rhodesia, just before a mob stoned the Methodist mission headquarters. Others were evacuated from Kolwezi, Jadotville, and the large rural mission station at Mulungwishi. To date no Methodist missionaries have been reported injured in the fighting between UN and Katangese troops.

RACE RELATIONS SUNDAY APPEAL. The National Council of Churches has prepared a 1,000-word, nationwide pulpit call to be made on Race Relations Sunday, February 11. The call urges U.S. church members to "support laws to further justice and freedom in the rights of full citizenship, education, employment, and residence."

(More church news on page 68)



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## "Because I was nervous—a 'Grumpy Grandpa'— my doctor started me on Postum."

"My grandchildren made me realize how irritable and nervous I was. 'Gee, Grandpa's grumpy!' I heard them whispering. Was there something wrong with my nerves?

"The doctor didn't think so. He asked if I'd been sleeping well. I hadn't. Then he asked if I'd been drinking lots of coffee. I had. It seems many people can't take the caffeine in coffee and I'm one of them. Change to Postum, the doctor advised. It's 100% caffeine-free—can't make you nervous or keep you awake.

"Did my grandchildren notice the difference? They certainly did. When you sleep well, when you're not on edge, you have lots more patience. I'm sold on Postum—I like the way it makes me feel. You will too!"

*Postum is 100% coffee-free*



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# I Found God in America

By MRS. THOMAS RAY  
As told to Frances Ellis



*Reared in Russia, Mrs. Ray now is a Texas farmwife.*

I WAS BORN in the Soviet Union, the child of communist parents and a product of the atheistic dictatorship which has ruled Russia for more than 40 years. When I came to America, I often was asked if I believed in God. My questioners seemed shocked when I replied, "I don't know anything about God." They usually countered, "Well, what *do* you believe in?" A truthful answer, considering my childhood and the years I had spent at slave labor in a German concentration camp, would have been that I had no religious beliefs.

Before I came to this country I recall only three experiences in a Christian church. The first, shocking as it sounds, was to help destroy a house of God. The memory is vivid, though I was only seven at the time—a school child in Artemovsk, a salt-mining city in the Ukraine. One chill morning all of us in the school were marched about five miles to a church in a small village. There we were told to tear down pictures, smash furniture, and carry books to make a big fire. The building meant nothing to us. The villagers stood with tears in their eyes, unable to stop us as we destroyed their church.

Some years later, in a German concentration camp, I made friends with a young Belgian who wanted me to share his deep religious convictions. He said I could find help for my troubles if I went to church. His urgings aroused my curiosity, and, when an opportunity came later, I did creep into a sanctuary where a low voice came through curtains to ask, "My child, are you in trouble?" Terrified, I fled, convinced the voice was that of my friend's God.

The third time I entered a church was to marry my husband, Thomas, one of the American soldiers who had liberated our prison camp. The chaplain did not speak Russian, and I

understood no English; Thomas and I conversed only in German. I only knew that I was to say "Yes" when the chaplain nodded to me.

When I arrived in America with Thomas in 1947, I came into what seemed a new universe. It wasn't just the big cars, the bright lights, the gadgets. My husband comes from a large family in a small Texas town, and we were welcomed affectionately when we settled on a farm there. Everyone tried to help me enjoy my new country, and soon we were even going to church. The minister came often to talk with me about the Christian faith. He suggested that I make my own approach to God in prayer.

My first faltering efforts were pleas that God would bring my mother to America. But I soon was discouraged when all my attempts to send her money and packages were frustrated. I was hurt when her last letter asked me not to send anything else, but I knew she had made the decision unwillingly. I received no more news until a letter from my niece told me Mother was dead. Groping for comfort in my new religion, I studied the Bible and asked many questions. But it took several more years, and a more shattering experience, before my faith matured.

When our first son came, he suffered a birth injury, and at 18 months he was not yet walking. "God help him!" I prayed, not realizing that what I wanted was a miracle. As he grew older, problems mounted, and my prayers were "Help us with this child!" When a second son was born, it became apparent the older boy had to have a new home. At last my prayer became: "If this be your will, help us to accept it."

I have come a long way since the day I helped pillage that little village church. Christian faith meant nothing to me then. Now it is a part of my life—a part I will never again be without.

# Special Report on



Prepared from on-the-spot  
dispatches by missionaries and  
news correspondents, firsthand  
accounts by refugees, and  
other sources . . . by V. L.  
Nicholson, Associate Editor.

ANGOLA may seem to be only a small ripple on a sea of trouble in Africa. But nowhere else on the vast continent has the cry for freedom evoked such a savage reply: unrelenting war, waged with a disregard for humanity which in barely a year of fighting has cost the lives of 40,000 Africans and 1,500 Portuguese whites.

Of special church concern is the possibility that Protestant missions will be swept away. American Methodists and British Baptists, two of the most active denominations in Angola, have suffered crushing blows. At least 21 Angolan Methodist pastors have been killed, and—in just one of the country's two Methodist areas—130 of 164 pastors and teachers are missing.

Of the 42 resident Methodist missionaries in Angola when the fighting began, only 8 are known to be still at their posts. Five, charged with aiding the nationalist revolt, were arrested, taken to Portugal, and jailed. [See News, page 69.] Efforts to wipe out all sources of opposition to Portuguese colonial policies have resulted in the destruction of Methodist churches and schools in northwest Angola.

Appalled by this bloodshed, the executive committee of the Methodist Board of Missions issued a statement condemning Portuguese atrocities and calling for economic and social reforms. It is the first time this body ever has spoken out sharp-

ly against the government of a land in which it has missions. Previously, the U.S. government had supported United Nations resolutions urging Portugal to end the violence in Angola and to take immediate steps toward granting its colonies self-rule.

Background: Located just below the Congo on Africa's west coast, Angola is nearly twice the size of Texas and 14 times as big as Portugal. Fertile, rich in minerals, and blessed with natural harbors, it is populated by 4 million Africans and 200,000 whites. Experts say it could support 40 million people.

The Portuguese settled Angola in 1482, ten years before Columbus discovered America. They consider it a part of the mother country. No formal color bar exists, but the populace always has been legally divided into two "civilized" and "uncivilized" classes. The "civilized" include all whites, Christian Arabs, some mulattoes, and literate Africans who adopt European ways. There are only 30,000 of the latter—mostly because of limited opportunity.

Fighting broke out in the port city of Luanda on February 3, 1961, when nationalists tried to free political prisoners being held without trial. In swift reprisals, hundreds of Africans died.

On the night of March 15, vengeful Africans swooped down on isolated settlements

and farms in the Sao Salvador area, killing 500 white men, women, and children. Unable to quell the uprising, the colonial government issued arms to all Portuguese whites, who hastily formed civilian defense groups. Thus began the reign of terror which prevails today.

Portugal now has 20,000 well-equipped troops in Angola, according to military observers, but the terrain limits effectiveness. Nationalist bands strike swiftly, then lose themselves in giant elephant grass or dense jungle.

Congo officials report that 130,000 Angolans—perhaps as many as 250,000—have fled north into their country. The refugees tell of atrocities: white settlers hacked to pieces by marauding bands; and the populaces of whole African villages lined up, mowed down with machine guns, and bulldozed into mass graves.

Revolt Red-inspired? Portugal claims the rebels are armed by Communists and are being directed by red-tinged pro-Lumumba forces in the Congo. It says their leader is Holden Roberto, a Baptist clerk in Leopoldville who heads the Union of Peoples of Angola.

To counter outraged world opinion, Portugal is striving to restore its image in the U.S. as a friendly, pro-Western power and ally. A private banking and business syndicate in Lisbon has raised more than \$1 million to "publicize Portugal's policies and achievements in Angola and other overseas territories," according to the May 17 New York Times. A well-known New York public-relations firm now is on the job.

Two articles in a major U. S. magazine last November pictured Portugal as an innocent victim of communist conniving. One of the stories was written by an American Negro, the other by a retired U.S. general who described the revolt as "an explosion of tribalism and fetishism among people who have no inkling of what independence, nationhood, and the other such concepts advanced in their name mean."

Methodist missionaries long have known trouble was brewing. While conceding that Communists may have sought to exploit the conflict, they say it is part of the nationalistic phenomenon sweeping across all Africa. They also present a different picture of conditions in Angola.

A tour of the country just before the revolt began prompted Methodist Bishop Ralph E. Dodge to issue a report containing these prophetic words:

"There are few colored or African lawyers and doctors; assimilados hold important posts in one or two government departments, and that is all. Schooling is still left almost entirely to the missions, on a voluntary basis. The Protestant church alone has educated more Africans than the government."

Forced labor: This still is employed by the Portuguese, according to the Rev.

Malcolm McVeigh of Stanhope, N. J., Methodist missionary since 1958.

"Africans are forced to work on coffee and cotton plantations for as little as 10 cents a day," he said. "Then, if they fail to fulfill arbitrary quotas, they are beaten with palmatorios [heavy, perforated wooden paddles]. There is little educational opportunity and no political participation by the people."

Mr. McVeigh also reported that thousands of Africans have disappeared in recent months: "The jails are constantly being filled and emptied, but few prisoners ever return to their families. Where are they going? The rumor is that they are taken out at night, shot, and buried in mass graves."

He said reprisals had been heaviest against the 30,000 assimilated Angolans—"pastors, teachers, nurses, functionaries, the more highly educated and trained classes." Mr. McVeigh's views were supported by the Rev. David Grenfell, a British Baptist missionary to Angola for 28 years, in a London Times interview.

Methodist work in Angola began in 1885—long before dictator Antonio de Oliveira Salazar came to power 34 years ago. A year ago it included 292 churches served by 123 African pastors, and 125 schools with 140 teachers and nearly 10,000 students. Now, many of the institutions are destroyed, and most of the people who ran them gone.

Portuguese claims that Protestant missionaries helped stimulate the revolt contain some truth. Protestant emphasis on equality, development of African leadership, and democratic church government undoubtedly did stir Angolan desires for freedom and justice.

Portugal is preponderantly Roman Catholic. When Protestant missionaries were not harmed in recent raids, suspicious critics declared this proved conspiracy with the rebels. Even the government has alleged that the missionaries were arming rebel terrorists and planning acts of sabotage.

Stakes are high: If Portugal loses Angola, Mozambique—another colony across the African peninsula—may fall, too. This would disrupt the economy of the Portuguese, already the poorest people in Europe. Some Portuguese say openly that Prime Minister Salazar is tolerated only because he has been able to hold the shaky empire together. If it crumbles, they add, Salazar might be toppled—possibly plunging Portugal itself into a bloody internal power struggle.

For these reasons—and because the present conflict has generated fierce emotions on both sides—no easy solution is in sight. The once-bright hopes for a multiracial society in Angola are dulled. But all is not dark. The forces that brought civilization to other lands still are at work in Angola. To succeed, however, they must be backed by the conscience of well-informed people in all lands.

*A great statesman tells of the fight to free his people from the chains of the past.*

## MY CRUSADE AGAINST

# Caste

By JAWAHARLAL NEHRU

Prime Minister of India

**T**HE caste system is the mortal enemy of democracy, because democracy stands for equality for all. But India is drowning in the pool of casteism.

We have some three or four thousand marriage groups. A Tamil Brahman, for example, would not marry a Marathi Brahman; a Brahman who worships Vishnu would not marry a Brahman who worships Shiva. This accounts for there being so many groups—not just four caste groups as some people may think. While more and more intercaste marriages are being reported, it will take several decades for the marriage aspect of caste to break down even as much as has the occupational aspect. Social relations must change to bring about real democracy.

In politics, the caste system is also causing devastation. Even those who talk of democracy from public platforms practice casteism in their private lives. Democracy in India will be a complete failure if this continues.

Internal quarrels can bring ruination to nations, however great. History tells us that India, which at one time was the foremost country in the world spreading the gospel of peace, lost her freedom because the rancor of casteism disrupted her unity and solidarity, while other nations marched forward.

Everyone in India should think of himself as an Indian first. We want to give equal opportunities to everyone to find his own level and help increase the strength of the country. To have democracy, cohesion, and tolerance of each other is essential. This is particularly important in a country like India which has some inherent fissiparous tendencies. In social matters, because of caste and its offshoots, India lacks cohesion. This is a dangerous development which has to be fought against.

Looking back over the last 10 years, I'd frankly say that there have been occasions when I have felt very despondent. All these provincial, caste, and linguistic conflicts come in the way of planning and development and make one feel despondent. I have often felt dejected, seeing this disunity; and yet, looking at the face of a changing India, of a country going forward even though making mistakes and stumbling, one does not feel despondent.

I have become a queer mixture of the East and West, out of place everywhere, at home nowhere. Perhaps my thoughts and approach to life are more akin to what is called Western than Eastern; but India clings to me, as

she does to all her children, in innumerable ways. Behind me lie, somewhere in the subconscious, racial memories of a hundred, or whatever the number may be, generations of Brahmans. I cannot get rid of either that past inheritance or my recent acquisitions. They are both part of me, and though they help me in both the East and West, they also create in me a feeling of spiritual loneliness not only in public activities, but in life itself. I am a stranger and alien in the West. I cannot be of it. But in my own country also, sometimes, I have an exile's feeling.

The change that is taking place before our eyes is due essentially to basic economic changes which have shaken up the whole fabric of Indian society and are likely to upset it completely. Conditions of life have changed and thought patterns are changing so much that it seems impossible for the caste system to endure.

What will take its place is more than I can say, for something much more than the caste system is at stake. The conflict is between two approaches to the problem of social organization, which are diametrically opposite to each other: the old Hindu conception of the group being the basic unit of organization, and the excessive individualism of the West emphasizing the individual above the group.

The caste system does not stand by itself: it is a part, an integral part, of a much larger scheme of social organization. It may be possible to remove some of its obvious abuses and to lessen its rigidity and yet leave the system intact. But that is highly unlikely, as the social and economic forces at play are not much concerned with this superstructure; they are attacking it at the base and undermining the other supports which held it up. Indeed, great parts of these are already gone or are rapidly going; and more and more the caste system is left stranded by itself. It has ceased to be a question of whether we like caste or dislike it. Changes are taking place in spite of our likes and dislikes.

The structure of the traditional Hindu society was based on three concepts: the autonomous-village community, caste, and the joint-family system. In all these three, it is the group that counts; the individual has a secondary place.

In ancient days when the Indo-Aryan culture first took shape, religion had to provide for the needs of men who



*Mr. Nehru's family has pioneered in breaking down India's caste and social barriers. His sister, Madame Pandit, was the first woman president of the United Nations General Assembly, and another sister, Krishna, is married to a non-Brahman Hindu.*

*His widowed daughter Indira (above) married a Parsi (a person not of the Hindu faith). Mr. Nehru, now 72, joined Gandhi's civil disobedience movement in 1919 and became India's first prime minister in 1947.*

were as far removed from each other in civilization and intellectual and spiritual development as it is possible to conceive. There were primitive forest dwellers, fetishists, totem worshipers, and believers in every kind of superstition; and there were those who had attained the highest flights of spiritual thought. While the highest forms of thought were pursued by some, they were wholly beyond the reach of many.

The Indo-Aryan approach was to avoid the forcible suppression of any belief or the destruction of any claim. Each group was left free to work out its ideals along the plane of its mental development and understanding.

Assimilation was attempted, but there was no denial or suppression.

In a sense this may be compared to the numerous minority problems of today which afflict so many countries and are still far from solution. The United States of America solves its minority problems, more or less, by trying to make every citizen a 100 per cent American. It seeks to make everyone conform to a certain type. Other countries with a longer and more complicated past are not so favorably situated.

The conception and practice of caste embodied the aristocratic ideal and was opposed to democratic con-



## About Mr. Nehru...

We want our readers to meet our authors, so we asked Bishop J. Waskom Pickett to introduce Mr. Nehru. Now retired, Bishop Pickett—who spent 46 years in India—writes as a friend.—EDS.

MR. NEHRU is a man of unlimited courage, massive ability, pure patriotism, and democratic spirit.

His fearlessness has frightened both his colleagues and those assigned to protect him.

Once, during the outburst that followed partition of India, he emerged from a store to find himself in the midst of a mob of Hindus and Sikhs trying to kill a young Moslem. Mr. Nehru was carrying a cane. The attackers had swords. Without a moment's hesitation, he started swinging. Recognizing him and awed by his courage, the attackers desisted.

His massive ability makes him stand tall among contemporaries. Only his close personal friend and political ally, Mahatma Gandhi, has held a comparable position in the esteem of the nation.

Few Indians have written so well or so voluminously. His *Autobiography* and *Discovery of India* were written while a political prisoner of the British. Without the benefit of a brain trust or even one ghost writer, he has produced in English, Hindi, and Urdu a prodigious number of addresses and articles.

Descendant of a long line of eminent public men who were of Kashmiri Brahman origin but domiciled for 200 years in Delhi and Agra, Jawaharlal Nehru inherited an extraordinary blend of cultures. In his days in England at Harrow, he was an avid reader, developing a strong fondness for poetry. At Cambridge, he studied chemistry, geology, and botany. He read law in London, then at 23 returned to take up the struggle for freedom.

Until my retirement from administrative duties in 1956, I met the prime minister often and conferred with him on many issues. During the prolonged food crisis, for example, I shared his mounting concern as it became evident that millions would starve unless food could be imported from the U.S. While legislators in Washington debated, Communists denounced America and democracy. But Mr. Nehru was magnificent in faith and purpose. When the loan was voted that made possible the purchase of 2 million tons of wheat, the Communist party in India collapsed.

An aristocrat by heritage, Jawaharlal Nehru became a democrat by conviction and practice. The only people against whom he is set inflexibly are those who would make Hinduism a state religion, or otherwise deny equality before the law to all Indians. Among the able men he brought into his cabinet was Dr. Bhim Rao Ambedkar, leader of a large section of untouchables who had vigorously opposed him and his party on several issues.

My first meeting with Mr. Nehru lights up the significance of the article he has written for readers of TOGETHER. It happened years ago when he was chairman of the Allahabad city council. An Indian Christian friend had arranged for me to meet his hero at Mr. Nehru's home. We were there at seven o'clock in the evening—but Mr. Nehru arrived late.

"You are Christians, so you will understand," he explained. "A street cleaner was cruelly beaten by high-caste Hindus. I had them arrested, took the injured man to a hospital, then to his home."

Caste rules made the street cleaner an untouchable, but Mr. Nehru challenged them to treat him as a brother.

ception. It has its strong sense of *noblesse oblige*, provided people kept to their hereditary stations and did not challenge the established order. India's success and achievement were on the whole confined to the upper classes; those lower down the scale had very few chances, and their opportunities were strictly limited.

But the ultimate weakness and failing of the caste system and the Indian social structure were that they degraded a mass of human beings and gave them no opportunities to get out of that condition—educationally, culturally, or economically. That degradation brought deterioration all along the line, including in its scope even the upper classes. It led to the petrification which became a dominant feature of India's economy and life.

In the context of society today, the caste system and much that goes with it are wholly incompatible, reactionary, restrictive—barriers to progress. There can be no equality of status and opportunity within its framework, nor can there be political democracy and much less economic democracy. Between these two conceptions conflict is inherent and only one of them can survive.

India must get rid of the exclusiveness in thought and social habit which has become like a prison to her, stunting her spirit and preventing growth. The idea of ceremonial purity has erected barriers against social intercourse and narrowed the sphere of social action. The day-to-day religion of the orthodox Hindu is more concerned with what to eat and what not to eat, who to eat with, and who to avoid than with spiritual values. The rules and regulations of the kitchen dominate his life.

Caste is the symbol and embodiment of this exclusiveness among the Hindus. It is sometimes said that the basic idea of caste might remain, but its subsequent harmful ramifications should go; that it should not depend on birth but on merit. This approach is irrelevant and merely confuses the issue. In the social organization of today it has no place left. If merit is the only criterion and opportunity is thrown open to everybody, then caste loses all its distinguishing features and, in fact, ends.

Caste, in the past, has led not only to the suppression of certain groups but to a separation of theoretical and scholastic learning from craftsmanship, and to a divorce of philosophy from actual life and its problems. It was an aristocratic approach based on traditionalism. This outlook has to change completely, for it is wholly opposed to modern conditions and the democratic ideal.

We must aim at equality: equal opportunities for all and no political, economic, or social barrier in the way of any individual or group. It means a realization of the fact that the backwardness or degradation of any group is not due to inherent failings in it, but principally to lack of opportunities and long suppression by other groups. It should mean an understanding of the modern world wherein real progress and advance have become very much a joint affair and a backward group pulls back others.

Therefore, not only must equal opportunities be given to all, but special opportunities for educational, economic, and cultural growth must be given to backward groups so as to enable them to catch up to those ahead of them. Any such attempt to open the doors of opportunity to all in India will release enormous energy and ability and transform the country with amazing speed.

*A couple may see the pitfalls, but forget that—*

# In marriage-- tremendous trifles count

*By HAZEN G. WERNER*

*Bishop of the Ohio Area*

*Chairman, General Committee on Family Life*

REMEMBER the adage, "Take care of the pennies, and the dollars will take care of themselves"? I think this applies as well to marriage, where the "little things" also count. Most marriage bonds are not broken on the rocks in a great storm; they are worn away by the endless battering of pebbles—sarcastic words, wanton irritations, petty acts of vengeance, intentional slights and embarrassments, naggings and accusations.

A divorce-court judge who had heard 100,000 divorce cases, wearily granting decrees in most of them, did succeed in salvaging a few. He was the late Judge Joseph Sabath of Chicago, who declared:

"Nine out of 10 of these broken marriages are needless, and could have been saved if Christian love instead of satanic hate had ruled the household. Impatience and fault-finding beget irritation, which in turn foments bitterness; bitterness turns to hate, and hate to vengeance, persecution, cruelty, and finally marital death. Never have I seen such vitriolic hatred as that which stems from what once was tender love."

"Usually it isn't the big arguments, or even physical blows, but the constant hammering and chiseling in a thousand different ways . . . that sign the lethal warrant of their union. It's a repetition of the ancient truth that 'dripping water wears away stones.'"

Thanks be to God, there is a counter truth. Marriages flourish in the presence of gracious and appreciative words, thoughts, deeds and actions. These richly fulfill the pledge to "love, honor, and cherish" until death dissolves the partnership.

What are some of the "little things" that can make, instead of break, a marriage?

Let us begin with a look at the home. Where a certain Christian motto hangs on the wall and is embodied in the hearts of those who dwell there, this is a place that can withstand any temptation or weather any storm. You may recognize it: "Christ is the Head of this house, the Unseen Guest at every meal, the Silent Listener to every conversation."

Surely the most important announcement of all history, "unto us a child is born," had to do with a

family. With this announcement began life's greatest family and the Christian faith. The two belong together. As Horace Bushnell said, "A house without a roof would scarcely be more indifferent than a family without religion."

The family is as indispensable to God's work as sun and rain are to growth, beauty, and the harvest. We know the desolation that results from years of drouth, and the certainty of decay, disease, and death without sunshine. So it is that where religion and family do not work together, proper moral and spiritual growth are impossible.

A cheerful, gracious atmosphere—genuine, not artificial—is developed in the home through the spirit the love of Christ incarnates in human hearts. Such an atmosphere does more than any amount of lecturing, scolding, or threatening to bring children up as kindly, idealistic, useful persons.

How do we achieve it? By the practice of biblical precepts—the innumerable little acts of thoughtfulness and courtesy which Jesus lived as well as taught. I can never forget

the simple yet graphic description of the compassionate Christ as one who "went about doing good" (Acts 10: 38). His were endless little kindnesses of word and deed. And how the people loved him for it! His spirit carried over into the home is the one infallible means of bringing family life to its highest level.

A small boy was always late getting home from school, and parental scoldings seemed of no avail. One day the father and mother emphasized the need for him to be home that day on time. He came in later than ever. This time there was no scolding; just the routine of waiting for him and then sitting down.

The lad sat between his father and his mother. He looked at their plates, filled with meat and potatoes, vegetables, and preserves. Then he looked at his own—it had only a slice of bread, with a glass of water beside it. There was a silent moment; the boy was plainly crushed in spirit.

Suddenly the father took the boy's plate and put it in front of himself; then he took his own plate and placed it in front of his son with a loving smile.

When that youngster became a man, he vividly remembered the incident. "All my life I've known what God is like by what my father did that night," he said. "He gave me the incentive to seek God and to do his will."

There is an architecture of living about the Christian family that is entirely different. The Christian family lives in a way that expresses Christian hope, guidance, and love. It places all its life in harmony with the purpose and will of God. It lives by an intelligent and dedicated plan. That plan is reasonable and joy giving, because it holds to Christian values and assurances. The family lives by and for this Christian design.

The coming of children does not automatically provide a permanent, sacred marriage bond. The hundreds of thousands of divorces in which children are tragically involved prove that something far deeper than automatic parenthood is needed to make a Christian environment. Similarly, countless childless marriages prove sublimely happy because of a deep trust in God and the common aim of husband and wife to live out their lives in his keeping and his service.

It is the oil of Christian love that keeps the machine of marriage operating smoothly and silently. Into that lubricant go mutual consideration and thoughtfulness, unlimited appreciation and praise, patience and understanding, tender words and admiring looks, handclasps and caresses of warmth and affection.

A friend of mine, a veteran reporter, tells me of being sent by his city editor to interview a couple who had been married many years.

"I judged it was just another golden wedding," this writer told me, "so when I was introduced to them, I complimented them on their happy 50 years together. They looked at me and smiled.

"You tell him, Mary," said 92-year-old John with a boyish grin. She smiled and nodded.

"Our golden wedding?" she said. "Why that was so long ago we have all but forgotten it. It may surprise

you to know that today we are celebrating our 72nd wedding anniversary, and we are more in love than the day when we each said *I do*. We have constantly sought God's guidance and blessing and have endeavored in countless little ways to make our marriage happy and blessed.

"You may smile when you hear what I am going to say, but our *magic formula* is that we have unfailingly sought to be considerate and kind, not only to ourselves but to all others. That plan always works."

"While I was there, I noticed flowers and candy that John had brought to his Mary—throughout their long, long marriage he had unfailingly given her little surprise tokens of affection. I also saw her make him a cup of tea, giving him a pat on the hand and a kiss as she set it before him."

The right "little things" can be



When Bishop Werner dedicated his book, *Christian Family Living*, to "Catherine, a Troubadour of the Spirit," he referred to Mrs. Werner, mother of his two children. Also concerned with family life as a pastor, he again will guide Methodism's National Conference on Family Life in Chicago next October 19 to 21.

just as potent in preserving a marriage as other little things are in destroying it. If a wife is eager to attend an evening show or concert, but finds her husband exhausted from a hard day at the office, she dismisses the idea, and concentrates on a pleasant, relaxing evening at home. Or if the husband finds his wife distracted and tired from strenuous labors of the household, he may smile and suggest an evening out. This positive approach to marriage can grow on one until courtesy and kindness become a natural part of the marriage relationship.

A Methodist minister and his wife, who for years charmed all who knew them with their thoughtfulness and consideration, practiced little adventures or surprises. They wrote loving notes to each other. These turned up under dinner plates, pillows, or on the dresser or dining room table. They gave inexpensive presents to each other, picturesque little dolls for her—she got quite a collection of them—and ties or initialed handkerchiefs for him.

During World War II, a young husband parted from his pregnant wife. He wrote love letters to her—one for each day of her three-day journey home—and hid them in her handbag. They became her treasured possessions for a lifetime. Not only did they ease the travel days for her, but for a long time afterward proved a balm of Gilead whenever she felt discouraged or in need of reassurance. Surely the little things mean much—and sometimes they mean everything!

Little things not only make life run smoothly, they help to bring in the kingdom of God. A love note in a handbag or suitcase when a trip is at hand; an unexpected telephone call just to say "I love you"—little things like these refresh marital affection. "A flower given to your wife for no reason at all is worth a carload of Easter lilies," someone has said. And a husband sent off to work by a good breakfast, an ardent kiss from his wife, and a "God bless you, dear" goes with enthusiasm and confidence to his job.

Surely God rejoices when he sees his children building happy, enduring marriages out of the thoughtful "little things" which are little at the moment, but eternal in effect.



*Family-of-the-Year for 1958: The James I. Detweilers of California.*

## *We ask your help in finding* **The Methodist Family-of-the-Year**

THREE TIMES since 1951 a typical family has been designated Methodist Family-of-the-Year to represent the many families that symbolize the positive virtues of Christian living. Now TOGETHER is co-ordinating the search for a new, 1962 Family-of-the-Year. The family chosen will be announced in the November TOGETHER (out October 15), and brought to Chicago as the magazine's guests for the National Conference on Family Life October 19 to 21.

Selection of the 1962 Family-of-the-Year from nominations by each Methodist district will be made by a national committee under the chairmanship of Bishop Eugene M. Frank. Right now, however, your local church is being asked to select an outstanding family for consideration by the district judging committee. You can help by telling your pastor or members of your church's official board which families you think best fulfill these qualifications:

### QUALIFICATIONS: FAMILY-OF-THE-YEAR

1. The family exemplifies inspiring Christian living in the home.
2. Members of the family are known as warm, good neighbors.
3. The family takes a creative role in church and community life.
4. The family applies Christian ethics in business or professional life.
5. The family shows concern for the welfare of the world outside the community, and appreciation for the Church's role in world affairs.
6. Members of the family are church members or are in church school.

*Out of nazi horror and inhumanity arose Europe's*

# Antidote to EICHMANN

*By GEORGE KENT*

THE UNIVERSAL revulsion created when the world learned how the Nazis killed 6 million Jews has an antidote. It is to be found in the decency and heroism of thousands of Europeans who risked death to save other Jews from Hitler. They were men and women from every country in Europe—French, Dutch, Danes, Norwegians, Belgians, Italians, Portuguese, and Germans, too—and these self-appointed protectors smuggled to safety or kept alive in their homes not less than 200,000 refugees from Nazi persecution.

This is the uplifting story of the few who could not stand idle while others suffered and died. In Berlin itself, 5,000 Jews lived to the end of the war, thanks entirely to such people. They were passed from home to home, from hiding place to hiding place, often 20 times. The figure is astonishing. It means that here, in the city of the Gestapo, at least 50,000 Germans must have taken part in the rescue.

Other parts of Europe did better. Denmark, for example, saved practically its entire Jewish population. France saved about 50 per cent, the Netherlands 20 per cent. Norway spirited thousands to safety. In Nice, a Protestant minister saved 100 or more adults by smuggling them into Italy and putting them on ships heading for North Africa. In Rome, virtually in the shadow of the Vatican, a Catholic priest established a printing plant for false passports, fake ration cards, phony birth certificates, each with authentic-looking signatures, ancient stamps and yellowing papers—all for fugitive Jews. This admirable priest developed an efficient organization for smuggling Jews into Spain and Switzerland. He even got the Holy See to intercede with Franco to facilitate their passage across the Spanish border.



*A Belgian countess cooked kosher food for the 100 Orthodox Jews she hid from the Nazis.*

So many clergymen devoted themselves with such good effect to saving Jews that clerical garb became a uniform highly suspected to the Gestapo. In Paris alone, 49 were caught in pro-Jewish and underground activities, arrested, and many of them shot.

The rescuers were all manner of people: farmers, businessmen, waiters, titled women, schoolteachers, policemen and, of course, the clergy. Queen Elizabeth of Belgium fought against the deportation of Jews from her country and saved many. The King of Denmark gave the smuggling of Jews out of the country his blessing, and successfully restrained the Nazis during the early years of the occupation.

A Belgian countess concealed more than 100 women and children. An Italian officer picked up a Jewish child in the street, took it home with him where he and his parents cared for it until the end of the war. An Italian Army officer smuggled 3,000

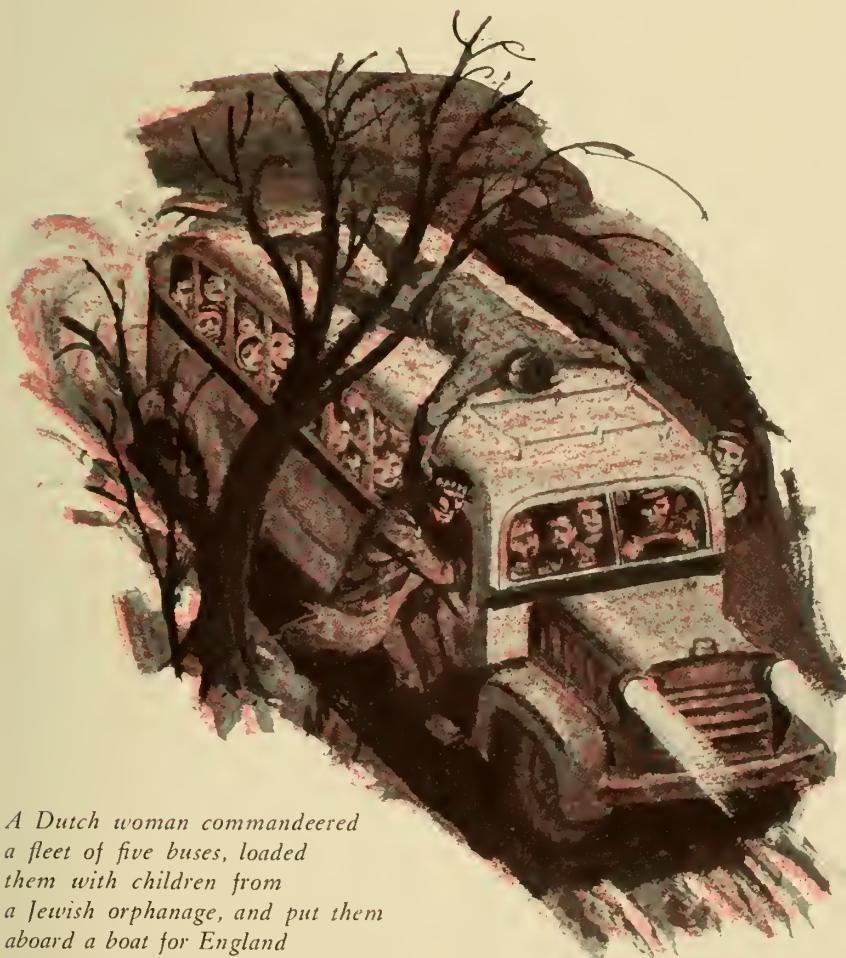
Jews out of Yugoslavia into Italy. The wife of a Belgian carpenter who was already caring for 22 Jews answered the door one day to find an unhappy mother whose two children had been taken by the Gestapo. There was hardly an inch of space left in her home. But she took her into her own bedroom and let her share a bed with her own child.

Dr. Aristide de Sousa Mendes, the Portuguese consul at Bordeaux, France, defied explicit orders from his government and issued visas to all Jews who applied for them. In three 15-hour days, he stamped 9,000 passports to enable that many fugitives to enter Portugal from France. He also sheltered and fed scores while they were waiting for transportation, and then drove them to the railroad station in his own car.

One of the most successful struggles to save the Jews was carried out by the Danes. In rowboats, trawlers,



*The heroic Danes smuggled thousands by boat to Sweden in "Operation Little Dunkirk."*



*A Dutch woman commandeered a fleet of five buses, loaded them with children from a Jewish orphanage, and put them aboard a boat for England before the invading Germans reached Amsterdam.*

freighters, police launches, lighthouse tenders, even canoes, the Danes ferried to Sweden 7,540 out of a total Jewish population of about 8,000.

Among the leaders of this operation, sometimes called *Little Dunkirk*, were Copenhagen's doctors. They filled their hospitals with fugitives, giving them false names, hanging fever charts on their beds, handling them in general as if they were patients. Others they stowed away in the nurses' quarters. When rescue ships were ready, they drove their "patients" in canvas-covered trucks out to lonely beaches, where they embarked for freedom.

Once, on a bleak stretch of sand, a doctor who had 150 Jews with him signaled the wrong ship. A blast of gunfire answered him. It was a German coast guard patrol.

Rushing his people to another beach, the doctor went aboard a trawler and asked the skipper point-blank, "How much do you want for your boat?" The fisherman hesitated a minute, then named a price he thought possible—about \$4,000. The doctor peeled off the bills and ordered the man to take on the passengers. By nightfall, all were safe in Sweden.

The doctors did not work alone. At least six other organizations sprang up overnight to help in the smuggling. One shopkeeper doing business directly opposite nazi quarters in Copenhagen became virtually a travel agent. Jews would come to him, tell him when they were ready to go, and he would arrange passage—strictly for hatred of the Germans and love of Denmark. The Finns helped, too. No large Finnish merchant vessel left Danish waters without at least a half-dozen Jews stowed away in the bilges, en route to Sweden.

One of the spectacular yet least-known stories concerns an extraordinary Dutchwoman, now 65, who actually crossed swords with Eichmann personally in the course of rescuing about 13,000 from the Nazis. All heart, always ready to go to the aid of anyone in need, she concealed the love she had for her fellow human beings beneath a rough exterior. Her greatest virtue was her capacity for slashing through rules and red tape.

Truess Wijsmuller, a social worker

—now a member of the Amsterdam City Council—began rescuing Jews by accident. Driving idly one day in 1938 on a wooded road close to the German border, she espied a small boy limping across the road. She stopped the car and found his little body covered with welts where a whip had left its mark. "They killed my papa and mama, I saw it," he babbled.

After taking the boy to a hospital, she went back to the border the next day, this time looking sharp for fugitives. She found five little ones on the German side of the line. None of them was visible when she drove back through Dutch customs. Three were under paper and rags in the back of the car. Two tiny ones huddled under her wide bell skirt.

A month later, she was inspecting an orphanage burned down by Nazi hoodlums near Hamburg, and there, in the snow, discovered 32 shivering, terrified children. These, too, she got safely into Holland by train. The immigration authorities at first refused to admit them, none of them having passports, but when Mrs. Wijsmuller threatened to take up the matter with Princess (now Queen) Juliana, who was seated in the next compartment, they were allowed to come in.

Her major job was given her when the British government decided to permit the entry of 10,000 Jewish children. As a Protestant and as a woman with the knack of getting things done, she became the agent for the Dutch committee charged with assembling them.

Arriving in Vienna, she managed to wrangle an interview with Adolf Eichmann who was then supervising anti-Jewish activity. The director made an appointment with him for her. Eichmann sat at his desk, an enormous police dog at his feet. He did not rise, he did not ask her to sit down. She explained her mission. Turning back to his papers, Eichmann said, "On Saturday, you can have 600 of them. You arrange the transportation. If they get to England and England takes them, you can have the others."

The proposal was diabolic. Saturday was only five days away, and in this period she would be obliged to find places for the 600, arrange for their feeding, for their escorts, and

finally for extra customs and immigration agents at the frontier. It seemed an impossible task, especially for a woman who had never been in Austria before. But Truess Wijsmuller, who in Amsterdam is described as "the bulldozer," roared over all obstacles. On Saturday, the train was ready and the 600 children started their journey.

It was the first of a series of trains which took more than 10,000 children out of Germany, Austria, and Czechoslovakia to England. On one trip there were 100 babies under a year old. It is characteristic of the Dutch that the porters at the Hook of Holland ignored the passengers' suitcases and carried the babies instead.

The Dutch remember her most fondly for her exploit on the day their country surrendered—May 14, 1940. The jackboots were nearing Amsterdam when Mrs. Wijsmuller heard that there was a ship with steam up waiting in Ijmuiden for clearance to England. Out of scattered garages, she quickly rounded up five buses and filled them with 80 children from a Jewish orphanage. As they rolled along, other Jews clambered aboard, clinging to the steps or lying flat on the roofs. By the time they reached the harbor, there were 200 passengers.

The ship's captain, fearing for his vessel, was reluctant to take so many. "Take them," roared Mrs. Wijsmuller, winking at the dockers who were solidly on her side. "Take them or you stay in Ijmuiden." No one was left behind.

**M**RS. Wijsmuller has received German, French, and Dutch decorations, and her name has been inscribed in the Golden Book of the Jewish National Front. These were only material rewards. Such things do not interest her. She has gone ahead helping the distressed, raising money for the Anne Frank Foundation, building hospitals in the Dutch West Indies.

One Dutch schoolteacher, Joop Westerweel, made a practice of guiding Jews into France. His last party was a group of 22 boys. When he left them, this devout Calvinist made the youths promise they would try to go to Palestine to build for themselves

a real fatherland. Most of them made it, and today in Israel his memory is kept alive by a grove of trees planted in his name. Westerweel was not to see it. On his return to Holland the Gestapo put him to death.

In Haarlem, the daughter of an old watchmaker—Corry ten Boom—set out to save the Jews. Her father and sister helped. As a religious family, they felt it was their simple Christian duty. In their home, they built secret rooms, accessible by doors which only the initiate could discover. Within them dwelt always from 8 to 10 Jews.

Aware of the danger of a sudden raid by the Gestapo, Corry used to drill her charges in getting quickly to cover the moment the doorbell rang. She found they could do it in 70 seconds. One day when she was in bed with a cold the Nazis arrived. They slapped her face and twisted her arm but, learning nothing, were about to leave. At that moment a panic-stricken Jewish woman appeared at the door, babbling the secret of Corry ten Boom's work for the Jews. The old man and his two daughters were sent to concentration camps. The father and the older sister died there. Corry came out and established a home for former inmates of the camps.

Small people, doing what they could. It is hard to comprehend their heroism. Let a spiteful neighbor telephone the German police and the result would be death or, at the very least, imprisonment. It is hard to appreciate the discomfort they endured. Many of them lived in tiny apartments, packed tight against one another, with never a moment of privacy. War rations were at best meager, and these they shared with their fugitives.

Of all the uncelebrated brave people, the bravest were the Germans, for they performed their mercies under the very noses of the Himmlers and the Eichmanns. For example, there was the elderly Elisabeth Abegg in Berlin. She lived with her bedridden mother and ailing sister in an apartment house occupied by prominent party members. Yet she found shelter in her own building or in other homes for scores of fugitives. She gave them ration cards, money, and cooked and served weekly luncheons in her small apartment.

She also acted as schoolmistress to 15 Jewish children who were barred from ordinary schools. During air raids, she took her charges to the basement shelter shared by nazi officials.

In Berlin, Dr. Franz Kauffmann, a non-Jew, worked all day and most of the night nurturing his fugitives, passing them on to his friends when he had no more room in his own home. Associates warned him, "You must stop; it is dangerous." His only reply was: "I know that sooner or later I will be caught, but I have taken my oath on the high altar and I cannot stop helping the poor people." One day the predicted happened. He was led out into a stony yard and shot.

MEN in German Army uniform did not forget their humanity. Once a detachment of privates helped carry 30 escaping Jewish children over a river, all well aware of what they were doing. Equally remarkable was the SS officer whose living quarters were directly above an SS center in Berlin. It speaks much for his prudence that he was able to conceal a Jewish couple there until the end of the war. And in Kattowitz, Upper Silesia, the chief air warden carpentered an empty barbershop with false walls, and there kept three Jews in safety.

Anton Schmidt, a German soldier stationed in Wilno, Poland, repeatedly warned Jews of impending Gestapo raids and personally escorted Jewish laborers through the streets to their homes, to make sure they would not be molested. He had three houses under his command, all officially the property of the German Army, and in the cellar of each of them he hid Jews who were wanted by the Gestapo.

Oskar Schindler, owner of an enamelware plant in Cracow, Poland, under the German occupation, he gathered up every Jew he could find, 1,200 altogether, put them to work in his factory, and had them classified as essential war workers. He bought their food on the black-market and paid enormous sums of bribe money to the SS. As the war dragged on, bribes became a considerable outlay, for he distributed tobacco and liquor and money to

local officials and to all the visiting SS officers.

Once, when a train bound for a concentration camp took 14 of his people, he raced down to the station and made the guards open up the train and let them go.

There was also the case of the train loaded with Jews bound for the gas ovens, which for some reason had been wandering about Poland for two weeks. Schindler managed to get the cars open. Inside were 16 dead. The others were skeletons, barely alive. The warmhearted industrialist forthwith established at his factory a clinic and arranged for three Jewish doctors. His wife drove 200 miles to trade a case of vodka for vitamins and medicine. In time, all were restored to health.

One of the most moving stories, also with Polish locale, concerns Dr. Alexander Mikolajkow, who lived with his wife in a three-story house in Debica. In its attic, he hid 13 Jews until the end of the war. The attic was so low no one could stand in it erect. There was no toilet, no way of washing. The only light came from a foot-square skylight.

The doctor had a servant and a tenant, but for the two years the fugitives lived there they knew nothing of the concealment. Each midnight the doctor and his wife would climb the ladder, remove the waste buckets, and leave food.

When at last Debica was liberated, the 13 men and women stumbled down from their hiding place, more like beasts than human beings, blinking in the light, shaggy, haggard, filthy—but alive. The doctor, however, was not there to welcome them. When the battle for the city was going on, he had hurried out with his surgical kit to help the wounded. A burst of shrapnel ended his life—on the very day peace and a chance to rest had come to his city.

Such are the stories of the men and women who could not stand idle while others suffered and died. You can multiply their acts of humanity by the thousands and take heart in their spirit. Nowhere, in no other period of history, has the ennobling quality of compassion for the misery of others been more clearly demonstrated than in the humanity of the simple men and women who suffered and died to help the Jews.

# He Defied the SS ...and Lived!



Reinold von Thadden

THE ORDER from the SS high command was explicit: arrange the execution of 30 Belgian hostages in reprisal for the sabotage of a German munitions convoy. Maj. Reinold von Thadden, military governor of the Brussels-Louvain district, felt the sickening shock of despair. His whole spirit rebelled.

But Major von Thadden knew what the price of disobedience might be. A renowned scholar and a prewar pillar of European Protestantism, he had been jailed by the Gestapo in 1937 for his outspoken criticism of Hitler. Considered unreliable, he had been pressed into military service only when the war began to sap the Reich's manpower reserve.

Yet Major von Thadden did disobey the SS order—and compounded his defiance by arranging the escape of Louvain University students slated for deportation to Germany.

Somehow, in the chaos of defeat, the Nazis overlooked the rebellious officer. The war, however, already had exacted its toll. Three of Major von Thadden's five sons were killed in battle, and his sister, Elisabeth, was executed in 1944 for aiding an anti-Nazi resistance group.

If the Nazis forgot the major, the citizens of Louvain did not. In 1947, they invited their "enemy commander" to be guest of honor at a reception, where he was hailed as "savior of the city."

The major is better known today as Dr. von Thadden, founder of *Kirchentag*, the annual German "day of churches" when throngs of Protestants assemble to worship together. And the movement he began has been described as the greatest awakening of the German Protestant laity since the 1500s.

—ROBERT G. CRAM



*Many ministers are alarmed by the fact that*

*more and more funerals are being held in mortuary chapels.*

*Even loyal church members now are asking . . .*

# Where's the Funeral?



*'The chapel has  
many advantages'*

Says Charles L. Allen

*Pastor, First Methodist Church, Houston, Tex.*

"WHERE SHALL the funeral be?" is a question which, in my experience, has answered itself. During 12 years as pastor of Grace Methodist Church in Atlanta, Ga., I conducted more than 500 funeral services. I can recall only four which were held in the church.

Nearly two years as pastor of First Methodist Church in Houston, Tex., has confirmed this experience. Of the approximately 16 funerals conducted each month by staff ministers only a very few have been in the church. The people apparently have cast an overwhelming vote in favor of the mortuary chapel.

This is, of course, a striking departure from the past. As a boy I lived in small towns where a funeral was a community event. The body of the deceased would lie in state at the home, where relatives and close friends would gather and sit up all night. Quite often these were very emotional occasions, as were many of the funeral services.

On the day of the funeral, places of business—sometimes even the schools—would close. Three or four ministers would participate in the services, and there would be several hymns, at least two prayers, long Scripture readings, long talks, and the final parade past the open coffin. When it was over, the bereaved family was physically and emotionally exhausted.

On rare occasions, when an especially prominent or well-liked person died, services might be held in the high-school auditorium to accommodate the crowd. But most

funerals were held in the church, simply because there was no other suitable place readily available for them.

Why have our funeral customs changed?

There are many reasons. Almost every town now has at least one mortuary with a chapel. Generally, fewer people attend the services, and the services themselves have changed. Where they used to run for an hour, they now last 20 minutes.

More important, I believe we have developed a healthier, more Christian attitude toward death. In the shorter service, there is less morbid dwelling upon the earthly remains of the deceased, and fewer vain attempts to recapture and perpetuate the past. Some people sincerely regard conspicuous emotional and oratorical displays as fitting tributes to the dead, but they often seem to be a denial of the belief in everlasting life.

As a pastor, I usually let the deceased's family decide where the services will be, and I have no strong feelings about whether this should be the church or the chapel. However, I have discovered that the chapel possesses many advantages, not the least of which is convenience.

Churches often present forbidding steps, narrow aisles, and crowded foyers which make it difficult to carry a coffin in and out. Chapels are built for easy access. Funeral homes also have private parlors where the body lies in state and the family can receive friends, and they usually are better equipped to cope with city traffic and parking problems.

Another important consideration is expense. Church funerals require extra services of the funeral director, and the additional costs naturally are added to the family's bill.

Since the funeral service is a worship service, many people believe it must be in the church. They feel that God's presence is more real and salvation somehow more available in God's house.

I have found, however, that many chapels are as worshipful in atmosphere as many of our churches, and

one feels God's presence no less there. Moreover, dogmatic insistence upon church funerals encourages the idea that the church's ministry is confined to a specific building and has nothing to say to the world at large.

Although almost all funerals are conducted by clergymen, many ministers condemn chapel funeral rites. In their belated concern over where the funeral should be, they attempt to blame morticians for sentimental, lavish, and emotional services. As we have seen, the practices of open-casket viewing of the body, emotional oratory, and huge floral displays did not originate in the funeral parlor.

There is, in fact, much evidence that the growing trend toward use of the mortuary chapel for services began as a revolt against lavish, emotional church funerals.

As to the belief that a church funeral strengthens the bereaved family's bonds with the church and makes the sanctuary a storehouse of treasured memories, this is contrary to my experience. I would rather the family not be reminded of its loss and of the funeral when it enters the church. I have even known some who would not return to a church after memorial rites for a loved one had been held there.

Finally, the question—"Where shall the funeral be?"—has been answered by the changing circumstances of the time. In most instances, the mortuary chapel is the answer because it is better suited to the purposes of the funeral service. A true Christian ministry can honor the dead, comfort the grief-stricken, and declare the faith in victory over death through Christ in any physical environment. It is the recognition and acceptance of God's sovereignty which matters.

## 'Our presence in church is a declaration of faith'

Declares Winthrop B. Yinger

Pastor, Bardsdale Methodist Church, Fillmore, Calif.

THE PURPOSE of the Christian funeral service is threefold: to honor the dead; to comfort the bereaved, and to witness to God's sovereignty over both life and death. Since Protestants believe that the funeral service is primarily a service for the living, rather than the dead, the third purpose far outweighs the first two.

We can pay tribute to the deceased in a place other than the church, and the living may find some comfort there, but we can make our most effective witness to God only in God's house. Our very presence in the church at the time of death is a declaration of our faith in Him and in the reality of the Resurrection.

Even the Christian's view of death is blurred by sorrow, mystery, and—frequently—tragedy. Yet, we can declare our belief that death's sting will be swallowed up in victory. It is precisely at this point that the church has a unique and explicit ministry.

The funeral service should be a time for rediscovering joyfully that God is the redeeming father who loves us, the faithful shepherd who seeks the lost sheep, the for-

# What to Do When Death Comes

THE BEST time to make funeral arrangements is before death comes, when they may be discussed freely and realistically. Preparedness can spare both the emotions and the finances of the survivors.

The following suggestions for easing the grief and problems which accompany the loss of a family member were compiled from various Protestant sources:

1. Notify your pastor promptly. He will provide solace and understanding and will gladly consult with the mortician about details of the service. You may want to leave to him all details of arranging for music, pallbearers, and the order of worship.

2. Consider beforehand where the funeral services will be held. Consult

with your pastor. The wishes of the deceased, your own feelings, the number of persons attending, expense, and the type of service all may enter into this decision.

3. Have the funeral as soon as is practicable. When relatives or friends are not delayed in arriving, it should be within two days after the death. To avoid confusion and schedule conflicts, it is best not to have funerals on Sunday.

4. When possible, select the funeral director and burial site in advance. Hasty, emotional decisions may result in regret or hardships later.

5. Decide beforehand on the type of memorial gifts desired. You may want to limit floral displays and advise friends to contribute to the church,

schools, hospitals, or worthy charities.

6. An autopsy should be encouraged if it promises to promote human welfare. Other alternatives to consider include cremation and donation of the body to medical science. Although some people object to these practices, most Protestants look upon them as proper.

7. Return to normal routines as soon as possible. Attempts to perpetuate the past—and deny reality—only prolong grief.

Finally, of course, the Christian will seek peace in his faith in victory over death through Christ. Most comforting is the thought expressed in the last words of John Wesley, Methodism's founder:

"The best of all, God is with us."  
—V. L. NICHOLSON

giving father who embraces the returning prodigal son.

But what is the witness of modern funeral customs? The editor of *Theology Today* recently wrote:

*Anthropologists have long recognized the clue to religions and cultures in the way people bury their dead. Need I elaborate on the conventional funeral in our country as an index of our faith? We dread and abhor death. We train our morticians in the art of using powder and ronge to make corpses look like grotesque parodies of life. And then we even sweep the vestiges of "decent Christian burial" out of our churches and into the cozy comfort of a funeral parlor.*

Most funeral services are in funeral homes today, but we should not blame morticians for this. The dedicated funeral director has a valuable ministry to perform, and perhaps his chapels are the result of our neglect. The fact that we must ask, "Where's the funeral?" is a poor commentary on our ministry and the relevance of the church in a time of need.

If the mortuary service is more convenient and less expensive than the church funeral, we should take corrective action. There should be no fee for the preacher, the organist, the ushers, the pallbearers, the use of the building, or anything else. We must accept the loneliness and sorrow of men freely and gladly, even as Christ did.

If the mortuary service is chosen in preference to the church service, we are not properly performing our function of worship and witness. The church has a mighty word to preach at the time of death, and it should fill the void created by the loss of a loved one—with the wondrous truth of everlasting life!

In the final analysis, I believe it is our Christian responsibility and privilege to hold funeral services in the church. For the church has transmitted through the cen-

turies the promise of eternal life which enables us to accept the fact of death, and to desert it for a business establishment is—in effect—to question the validity of its revelation.

Since the funeral service is primarily a worship service, it should be held in the place set aside for the public and private worship of our Creator. Though many funeral chapels are indeed beautiful, they are lacking in Christian symbolism and worshipful settings. The businesslike atmosphere and assembly-line haste may tempt the minister to dismiss his obligations with brief meditations and poetry readings.

The sorrowing family should be surrounded by the empty cross, the symbol of eternal life in Christ; the altar, where people kneel before God to receive forgiveness, and the Communion table, which reminds us that where he is, we may be also.

God's transforming power demands a fellowship of believers which is to be found in the church. Here is the loving ministry of friends and local pastors devoted to the total life experience of the worshiping community. Gathered together, they declare that "whether we live or whether we die, we are the Lord's."

When we sweep our funerals out of the church, we surrender to sorrow, repudiate the element of victory in death, and dispel the sustaining faith in the resurrection of life. When we turn our faces from God in sorrow, we question his love and the supreme sacrifice he made for all of us. Death is a time for witnessing!

Nothing can replace the victory of the cross, the hope of the Resurrection, or the love of God, which are fully reaffirmed only in the church-worship service. In taking the funeral service back to the church, we can discover a new and vital fellowship in the grace of God.

## How Much Should 'Decent Burial' Cost?

U.S. FUNERAL costs have risen 42.4 per cent in the last decade and are increasing at nearly twice the rate of living costs, according to a recent *Saturday Evening Post* article. The report also includes the following facts and figures on funeral expenses:

The average funeral director's bill is \$764, but total funeral costs—including a cemetery lot, flowers, grave-digging, notices, and extra limousines—average nearly twice that.

The U.S. now has a yearly burial bill of \$2 billion, which exceeds the amount we spend each year on getting well in hospitals.

A funeral is the largest single expense

most families ever incur, excepting a house or an automobile.

A majority of the ministers questioned in a recent survey said they thought morticians exploited grief—prevailing upon the desire to "do what's right" and to provide "a decent burial"—to sell people services which they do not need and cannot afford.

Funeral directors answer such charges by saying that they are only meeting public demand for services which satisfy the "social and psychological needs of the mourners."

The propriety of modern funeral customs is debatable, but the reasons for cost increases are clear-cut: \$13,000

hearses, open-casket viewing in plush "slumber rooms," huge floral displays, cosmetology, and luxurious coffins.

To combat rising expenses, some 50 co-operative funeral societies have been organized in recent years. They bargain collectively for inexpensive services, signing contracts which fix prices.

One group of San Franciscans obtains for its 5,000 members simple funerals—including a redwood coffin, use of a chapel, and transportation to the cemetery—for \$150.

The whole problem obviously is so loaded with emotion that there can be no simple, all-inclusive solution.

—WAYNE CARLSTRAND

Like Tennyson, she has learned that . . .

# Knowledge Comes, BUT Wisdom Lingers

A Together in the  Feature

By GRACE M. WHITEHEAD

MY great-granddaughter, four-year-old Linda, grabbed the toy dog from her two-year-old sister and pushed her down on the sidewalk.

"Linda!" her mother exclaimed, setting the baby on her feet. "What is the word Grandma-Great gave you—your very own word?"

Linda looked quickly at me, her eyes welling with tears. "Thoughtfulness," she whispered.

"And what does it mean?"

Again the pleading look at me. "To—to be kind."

At the risk of being called "old fogey," let me—an 87-year-old former teacher—explain that Linda's word was an important ingredient in my recipe for imprinting such Christian virtues as consideration for others on the minds of my grandchildren and their children.

If my method has met with success, I owe it to Francis Parker, under whom I taught school more than 60 years ago.

A famous educator of that day, he frequently visited the various grades. As he entered the room, he would face the pupils and ask: "What is our big word, children?"

The answer always came promptly and unanimously: "*Responsibility!*" Usually he would repeat the question for emphasis, and the youngsters would shout the word.

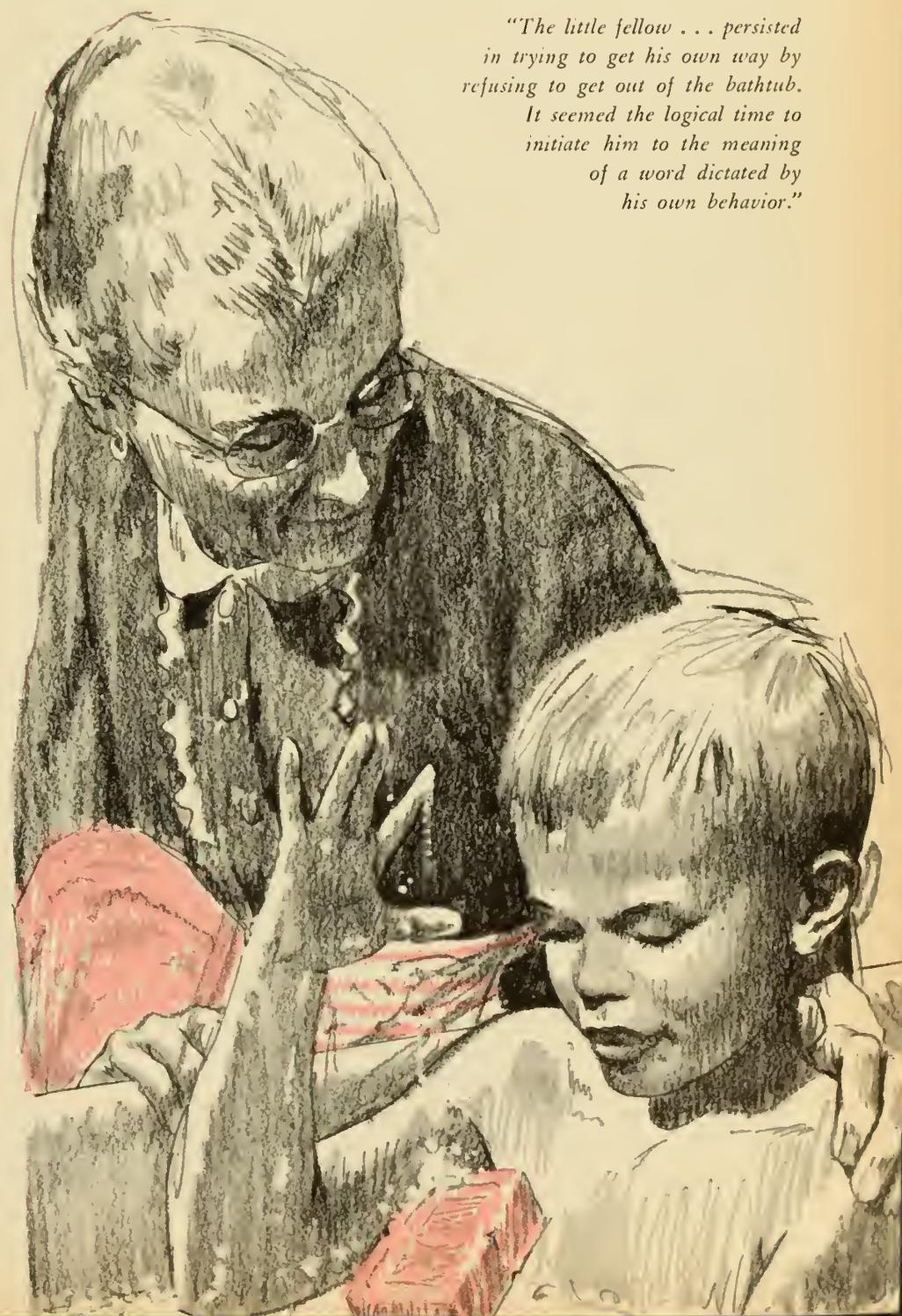
He once said to me: "I repeat with Tennyson, 'Knowledge comes, but wisdom lingers.'"

When my first grandson, Jimmy, was learning to talk, he delighted in being given words to pronounce. This became our favorite game when he cuddled in bed with me.

I remembered Francis Parker and

*"The little fellow . . . persisted in trying to get his own way by refusing to get out of the bathtub.*

*It seemed the logical time to initiate him to the meaning of a word dictated by his own behavior."*





"Sour godliness is the devil's religion"  
—JOHN WESLEY

Expecting a visit from the pastor the following week, the anxious church-school teacher carefully rehearsed her kindergartners for the big event. If the minister asked somebody to tell him who made him, little Johnny was to stand up and say, "God made me, Reverend," while the rest remained as quiet as mice.

The next Sunday the pastor arrived, and all went well until he asked the expected question, "Now, can anyone tell me who made us?" An uneasy silence fell. He repeated the question. Still no answer.

Finally, a small girl raised her hand and said, "The boy that God made is home sick with measles."

—ELLEN CARLSON, Saint Paul, Minn.



On a special church-school occasion, teachers were taxed to find seating for all the children. An elderly woman helper, half pleased and half bewildered, said, "I don't know where they all come from. Out of the ground, I guess."

A five-year-old heard her. Later, with a solemn and puzzled look, he asked his teacher, "Hasn't anyone ever told her?"

—ELIZABETH C. FOLWELL, Carlisle, Pa.



When I arrived at my new pastorate, I found vacation church school in session. I addressed one of the teachers, introducing myself as "your new pastor." She blushed a little and told me who she was: the wife of the Baptist minister, teaching in the combined Methodist-Baptist sessions.

—REV. CHARLES WOODSON,  
Chiba-shi, Japan



J. Wesley said he enjoyed "innocent mirth." This column continues the Wesleyan tradition. Why not add your favorite? We pay \$5 for each one we print. But no stamps, please; we can't return contributions.—EDS.

his good old word, *Responsibility*. Jimmy did not have the slightest conception of its meaning, but the singsong of its six syllables caught his fancy. Then and there I decided to give him the word as a kind of present. As I explained the meaning, we made quite a ceremony of it.

Not long afterward, I heard Jimmy's mother say: "Your coat and mittens are on the floor. Remember your word, Jim." Already he was beginning to see that *his* word was related to his duties at home and at kindergarten.

We all know that children like to come to terms with life, even if they pretend willfulness and resistance—and, above all, that they like to be admired. So his parents and I decided to employ this game, rather than wielding the big stick, as a means of promoting obedience. We were amazed at how many disasters—from sand-throwing to milk-splashing—were effectively reprimanded by reminding Jimmy of his word.

Encouraged, I chose another word for the next grandson—*Co-operation*. The little fellow was visiting me and persisted in trying to get his own way by refusing to get out of the bathtub. It seemed the logical time to initiate him to the meaning of a word dictated by his own behavior. I gave it to him then and there, touching one moist shoulder and proclaiming loudly: "William Wallace, I hereby give you your word."

The solemnity of my pronouncement, like the White Queen dubbing a knight, took him off guard and shocked him into obedience. He was all round eyed as he repeated after me: "*co-op-a-wa-tion*."

We repeated it many times during that visit. In fact, I began to wonder if I had chosen wisely. He reminded me, as I made a pie, that co-operation should give him the privilege of helping—by gobbling up the sugared cherries. Years later, his childish exuberance replaced by thoughtful amusement, he wrote from an Army post in Germany:

"Dear Gram: The company cook must have learned from you about my word, *Co-operation*; hardly a cherry in the pie . . . but he's a good guy; we don't squawk."

Grandson number three became heir to *Dependability*, number four to *Perseverance*. When the first

granddaughter appeared on my list, I pondered at some length the appropriate word for this harum-scarum ball of fire who gobbled her food, demanded to be first, and always raced outside without her sweater.

Eagerly she awaited her word—too eagerly. As I remember, she jumped up and down demanding it. I made up my mind. She was a bit dashed at first, but finally reconciled herself to *Patience*.

As grandchildren kept coming, I was glad I had kept my thesaurus handy. *Consideration*, *Integrity*, and *Trustworthiness* were appropriated for numbers six, seven, and eight.

If, like Eliza in *My Fair Lady*, the grandchildren became "sick of words, words, words," they never indicated it to me. As they grew older, I reminded them of their dedication from time to time. "Of course you'll pass," I would say to the one quaking at the prospect of an exam. "Isn't your word *Perseverance*?" Or: "*Consideration* means you drive Ellie to choir practice when it's raining, even if you don't like her."

Smiling, they pretended patient indulgence with "funny old Gram." But I like to think that I have helped, in a small way, to fix these precepts in their minds and hearts. And I am back to the thesaurus again, finding words for my grandchildren's children.

Today I watch this newest generation—heedless little animals who need as firm a guiding hand as did their parents before them. But basically they are good, healthy children, imaginative and responsive, especially precious if they are yours, and I do not worry about how they will turn out. Francis Parker's realization that "wisdom lingers" is borne out by the following letter from Jimmy, who a year later became father of Linda:

Dear Gram:

Tomorrow I'm to be married. I want you to know that at this moment more than ever before I'm thinking of my word. It will take a new meaning, because Betty will share it with me. By giving it to me, dear Gram, over 22 years ago, you exemplified your faith in me to meet *Responsibility*.

Ever your loving grandson,  
Jimmy.



THE CHARLES WESLEY AWARD

# Announcing: A Winner

## PRAYER FOR FAMILIES

Dear Savior, let Thy gracious peace  
Our homes and fam'lies bless;  
Let love akin to Thine increase,  
That bonds of tenderness ne'er cease  
Throughout life's weary stress.

May all that's joyful, all that's pain  
Be shared and brought to Thee.  
In Thy deep crucible we gain  
New life, new sight, and leave the bane,  
From sin and sorrow free.

Together work, together grow,  
All childlike in our need;  
May all the years Thou dost bestow  
Confirm and strengthen all we know  
Of peace and joy in Thee.

MUSIC AND METHODISM have been inseparably linked ever since the time of Charles Wesley, brother of Methodism's founder, who wrote more than 6,500 hymns. In his honor, TOGETHER is conducting the Charles Wesley Award for a new hymn in co-operation with the General Committee on Family Life. Last May, poets were invited to write new words on the theme of Christian Family Life, using the meter of any hymn from *The Methodist Hymnal*. More than 800 entries were submitted. We now take pride in announcing the \$100 first-place winner: Lois Stanley of Huntington, W.Va.

Miss Stanley has been an active member of Highlawn Methodist Church in Huntington since its founding in 1916, and has directed the junior choir. Her *Prayer for Families* (left) was selected by our judges: Dr. Bliss Wiant, former director of music, Methodist Board of Education; Dr. William C. Rice, music department head at Baker University, Baldwin, Kans., and the Rev. Leon Smith, worship committee chairman, General Committee on Family Life.

Runner-up was Grace T. Beckwith of Buenos Aires, Argentina, who receives \$50. Honorable mentions go to Beulah Mason Mackay, Atlanta, Ga.; Jean Hogan Dudley, San Miguel, Calif.; Edna A. Graham, Hanover, Ill.; Miriam Drury, San Rafael, Calif.; and Vesta Towner, Kansas City, Mo.

# Beginning: The Quest for Music

NOW, to complete the creation of a new hymn, we invite composers to set Lois Stanley's *Prayer for Families* to music. If possible, harmonize your melody into four parts—although this is not a requirement, and only melodies will be judged. Again, cash awards of \$100 and \$50 will go to the two top entrants, with five additional honorable mentions.

The winning combination of words and music will be published in TOGETHER and premiered at the Methodist National Conference on Family Life to be held October 19 to 21, 1962, in Chicago.

Send all entries to

**MUSIC EDITOR, Together** BOX 423, Park Ridge, Illinois

### PLEASE OBSERVE THESE RULES

- 1 Regular stave-ruled music paper must be used.
- 2 All writing must be in ink or typewritten.
- 3 Words or syllables must be written directly beneath their related notes.
- 4 Clef, key signature, notes, and accidentals must be correctly indicated.
- 5 The deadline for submitting music is May 15, 1962.
- 6 Winning entries become the property of TOGETHER; others remain the writer's property.



NOME NEWSWOMAN. Freedom of the press 150 miles from Siberia.

**HIGH-POINT MAN.** The record books have not been the same since Terry Dischinger started playing basketball. First at Garfield High School in Terre Haute, Ind., then at Purdue University, the six-foot, seven-inch Hoosier has broken (and rebroken) almost every record in sight. A Purdue senior this year, he is trying for his third straight season as Big Ten Conference top scorer. Among his trophies: a gold medal for his part in the U.S. basketball team's victory at the 1960 Olympic Games.

No slouch in the classroom, either, Terry is pursuing a demanding chemical-engineering course. A former MYF president, he gave serious thought to making the ministry his lifework and rarely misses Sunday worship at home in Terre Haute (Maple Avenue Church) or on his frequent travels. The All-American center's most enthusiastic hometown fans, of course, are his parents, Mr. and Mrs. Donas Dischinger, and his two sisters.

**NET SWISHER.** With 405 points in 14 Big Ten games, Terry was the conference's top scorer of 1960-61.

**OUTPOST EDITOR.** From Alaska's mighty Yukon River north to "the top of the world," freedom of the press is the business of a hardy Methodist. A Nome native whose parents were turn-of-the-century Alaskan gold seekers, Emily Polet Boucher has been owner-editor of the tri-weekly *Nome Nugget* for 18 years. The paper, founded when Nome was a tent city of 40,000 miners, now serves a Texas-sized area of forbidding wilderness. In some isolated Eskimo villages, all readers share one subscription—and Mrs. Boucher has been known to accept a 50-pound salmon in payment.

Outside her office, the *Nugget* editor has many extrajournalistic jobs. At Community Methodist Church [see *Minister at Home—in Nome*, October, 1961, page 60], Mrs. Boucher is a church-school teacher and assistant organist. She also is Nome's part-time librarian, notary public, and *New York Times* correspondent.

## Unusual





WINGERIAN VENUS. Starring in Wagner's *Tannhäuser*, Miss Bumbry won raves and respect in Germany.

## Methodists

PASTOR-EXECUTIVE. Five days a week, Ernest C. Bartell of Westfield, N.J., is manager of personnel development and training for Merck & Co., Inc., in nearby Rahway. Seven days a week, however, he is the Rev. Ernest C. Bartell, pastor of 137-member Finesville Methodist Church, 52 miles across the state. Other churches, of course, are served by men who have weekday jobs in secular fields, but few such men enter the ministry after so many years of conspicuous success in the business world.

An active churchman all his life, Mr. Bartell transferred into Methodism at First Church, Westfield in 1953. There he learned of the opportunity for older men to enter Methodist pastoral service while continuing in other jobs. After four years of correspondence study through Emory University's Candler School of Theology, the drug-company executive—then 54—was ordained and appointed to Finesville in 1958. Proudest spectators: his wife, Madeliene, and daughter, Shirley.

RISING STAR. No one remembers when Grace Bumbry started to sing. The Bumbrys are a singing family, and little Grace Ann went to choir practice along with her parents and two older brothers even before she was old enough to join the youth choir. At 12, she was singing worship-service solos at their church, Union Memorial Methodist in St. Louis. "Her voice was phenomenal from the beginning," her high-school music teacher recalls.

At 17, she won a local talent contest and an appearance on the Arthur Godfrey Talent Scout show. Resulting scholarships helped Grace enroll at Methodist-related Boston and Northwestern universities and at the Music Academy of the West in Santa Barbara, Calif. Other awards financed further study with the Vienna and Paris Opera companies. On her operatic debut in Paris as Amneris in Verdi's *Aida*, one critic called Grace's performance "her first step—or rather leap—in a far-reaching international career." The words were prophetic. Last summer, the 25-year-old mezzo-soprano—the first Negro ever to appear in the Wagner Festival of Bayreuth, Germany—won critical acclaim. A few weeks later she signed a five-year, \$250,000 contract with impresario Sol Hurok for opera, concert, recording, and television engagements in the U.S. and Canada. Her parents, of course, are delighted. One reason: Grace may be able to visit home more often than during her years of study in Europe.

TWO-JOB MAN. Mr. Bartell is equally at home counseling Merck employees or (below) MYF members.



*He trusted the hearts of men to save a boy's life.*

# The Counsel Assigned

By MARY RAYMOND SHIPMAN ANDREWS

THE CHAIRMAN of the county committee stopped at the open door of the office. The nominee for Congress was deep in a letter. The chairman, waiting, regarded at leisure the face frowning over the paper. It was like a mountain cliff—rocky, impregnable, lonely and grim, yet lovely with gentle things that bloom.

The candidate folded the letter and swung about in his chair. "Sorry to keep you waiting, Tom. I was trying to figure out how a man can be in two places at once. It looks as if I can't make the speech here Friday."

"Can't make . . . your speech! You must be joking."

The man in the chair shook his head. "Not a bit of it." He got up and began to stride about the room with long, lounging steps. The chairman excitedly flung remonstrances after him.

"Cartwright might beat us yet you know; it won't do to waste a chance—election's too near."

The large figure stopped short, and a queer smile twisted the big mouth and shone in the keen, visionary eyes.

"I can't tell you why, Tom," he said, "and I'd rather not be asked, but I can't make that speech here Friday." And the issue was ended.

Friday morning at daybreak the candidate's tall figure stepped through the silent streets of the western city before the earliest risers were about. Traveling afoot, he swung along into the open country, moving rapidly and with tireless ease. Nine o'clock found him in a straggling town, 20 miles from his starting point.

The courthouse door stood wide to the summer morning. Court was already in session, and the place was crowded. The Congressional candi-

date, unnoticed, stepped inside and sat in the last row of seats.

It was a crude interior of white walls, of unpainted woodwork, and wooden benches. The newcomer glanced about as if familiar with such a setting. A larceny case was being tried. He listened closely and seemed to study lawyers and judge; he missed no word of the comments of the people near him. The case being ended, the district attorney rose and moved the trial of John Wilson for murder.

There was a stir through the courtroom. In the doorway appeared the sheriff leading a childish figure, a boy of 15, dressed in poor, homemade clothes, with a conspicuous bright head of golden hair. He was pale, desperately frightened; his eyes gazed on the floor. The judge, a young man, faced the criminal, paused pityingly, then steadied himself.

"Have you a lawyer?" he asked.

The lad shook his unkempt yellow head. "No. I dunno anybody. I hain't got money to pay."

"Do you wish the court to assign you counsel?" In the stillness a boot scraped the floor. The man in the back seat rose, slouched forward, stood before the judge.

"May it please Your Honor," he said, "I am a lawyer. I should be glad to act as counsel for the defense."

The judge looked for a moment at the loose-hung, towering figure.

"What is your name?" he asked. The man answered quietly: "Abraham Lincoln."

"I know your name, Mr. Lincoln; I shall be glad to assign you to defend the prisoner," the judge answered.

The jury was drawn. Man after man came under the scrutiny of Lincoln's deep eyes; but he challenged no one. The hard-faced audience began to glance at him impatiently. The feeling was against the prisoner, yet they wished to see some fight made for him.

The district attorney opened the case for the People. He told with few words the story of the murder. The prisoner had worked on the farm of one Amos Berry the autumn before, in 1845. On this farm was an Irishman, Shaughnessy by name. He amused himself by worrying the boy, and the boy came to hate him. On the 28th of October the boy was driving a wagonload of hay to the next farm. At the barnyard gate he met Shaughnessy with Berry and two other men. The boy asked Berry to open the gate, and Berry was about to do so when Shaughnessy spoke. He said the boy was lazy and should get down and open the gate himself. The Irishman caught the pitchfork which the lad held, pricked him with it, and ordered him

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**READER'S CHOICE . . .** America's veneration of its 16th president is beautifully reaffirmed by this story of Mr. Lincoln's selflessness. Mrs. W. B. Dehn, Summerfield, Fla., first nominated it and receives our Reader's Choice \$25 award. This condensation of *The Counsel Assigned*, from the book of the same name, appeared in *The Reader's Digest* (October, 1939) and is reprinted with permission of *The Digest* and of Charles Scribner's Sons. (Copyright 1912 Charles Scribner's Sons; renewal copyright 1940 Paul Shipman Andrews.)

to get down. The lad sprang forward and, snatching the back of the pitchfork, flew at the Irishman—running one of the prongs into his skull. The man died in an hour. This was the story.

By now it was the dinner hour—twelve o'clock. The court adjourned and the judge and lawyers went across the street to the tavern.

One lawyer was missing. Nobody noticed the big man as he passed down the shady street with a little, faded woman in shabby clothes who had sat in a dark corner of the courtroom crying silently.

"That's the prisoner's mother," a woman whispered when the court opened again and the defendant's lawyer seated her carefully before he went forward to his place.

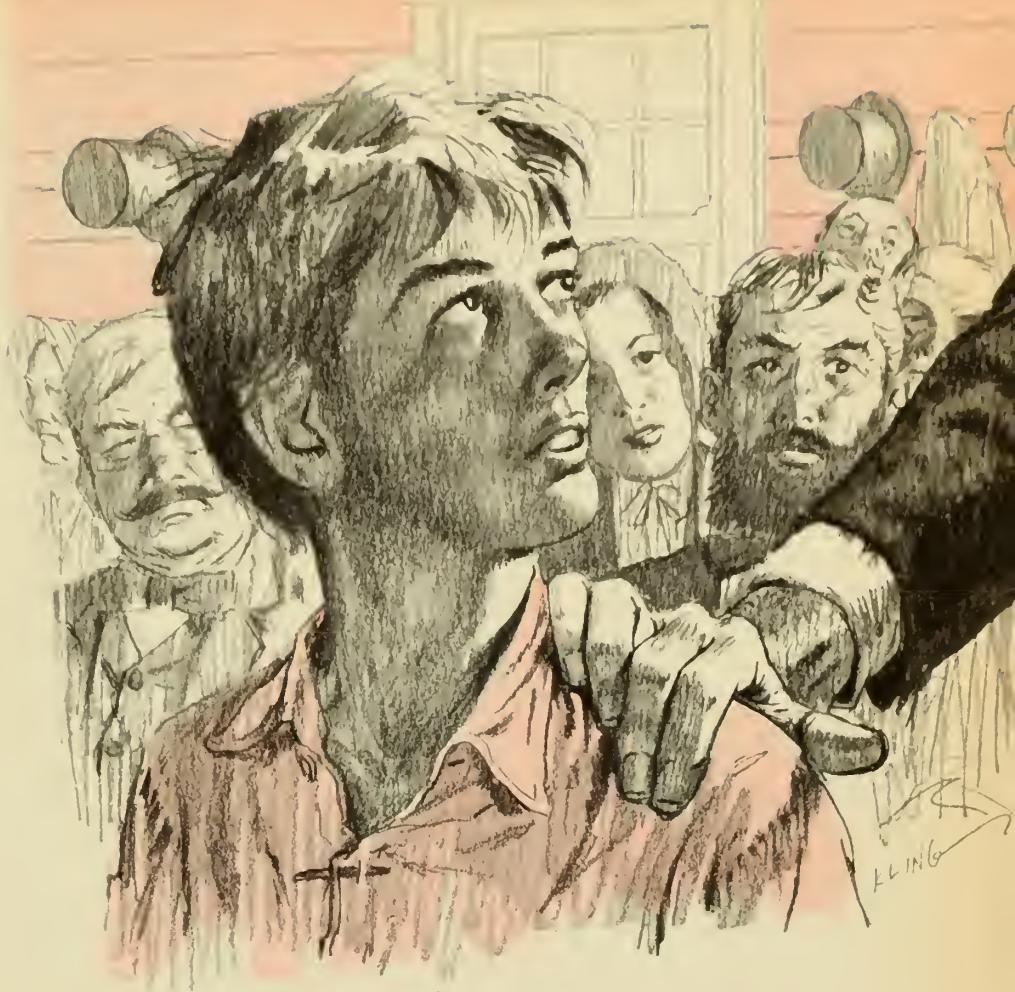
The district attorney called and examined eyewitnesses who testified to the details of the crime. There appeared to be no doubt of the criminal's guilt. The lad sat huddled, colorless from his months in jail, sunk in apathy—a murderer at 15.

The afternoon wore on. The district attorney's nasal voice rose and fell examining witnesses. But the big lawyer sitting there did not make one objection even to statements very damaging to his client. He scrutinized the judge and the jury; one might have said that he was studying the character of each man. At length the district attorney said: "The People rest," and court adjourned for supper.

It was commonly said that the boy was doomed; no lawyer, even a "smart" one, could get him off after such testimony, and the current opinion was that the big hulking fellow could not be a good lawyer, or he would have put a spoke in the wheel for his client before this. Sentiment favored condemnation; to have killed a man at 15 showed depravity which was best put out of the way.

Court reopened at 7:30. Not a seat was empty. The small woman in her worn calico dress sat close to the bar this time, near her son. The judge entered. And then Abraham Lincoln stalked slowly up through the silent benches. He laid a big hand on the prisoner's thin shoulder, and the lad started nervously. Lincoln bent from his great height.

"Don't be scared, sonny," he said quietly, yet everyone heard every



*". . . Abraham Lincoln stalked slowly up through the silent benches. He laid a big hand on the prisoner's thin shoulder, and the lad started nervously. Lincoln bent from his great height. 'Don't be scared, Sonny,' he said, quietly . . . 'I'm going to pull you out of this hole.'*

*'Try to be plucky for your mother's sake.'*

word. "I'm going to pull you out of this hole. Try to be plucky for your mother's sake."

The boy glanced over at the shabby woman, and when she met his look with a difficult smile, he tried to smile back. The audience saw the effort of each for the other; the judge saw it—and the jury. Lincoln's keen eyes, watching ever under the heavy brows, caught a spasm of pity in more than one face. He took off his coat and folded it on the back of his chair and stood in his shirt sleeves.

"Gentlemen of the jury," began Abraham Lincoln, "I am going to try this case in a manner not customary in courts. I shall not call witnesses; the little prisoner over there is all the witness I want. I shall not argue. All I'm going to do is tell you a story, and then leave the case in your hands."

There was a stir through the court-

room. The voice, rasping, unpleasant at first, went on:

"You, Jim Beck—you, Jack Armstrong—." The stranger's huge knotted forefinger singled out two in the jury.

"You two can remember—yes, and you as well, Luke Green—15 years back, in 1831, when a long, lank fellow in God-forsaken clothes came into this country from Indiana. His appearance, I dare to say, was so striking that those who saw him haven't forgotten him. He was dressed in homespun jeans, with breeches stuffed into rawhide boots. Gentlemen of the jury, I think some of you will remember that young man. His name was Abraham Lincoln."

The gaunt speaker paused and pushed up his sleeves a bit, and the jurymen saw the hairy wrists and the muscles of hand and forearm. Yes, some of them remembered the

young giant who had been champion in everything that meant physical strength. They sat tense.

"The better part of a man's life consists of his friendships," the strong voice went on, and the eyes softened as if looking back over a long road traveled. "There are good friends to be found in these parts; that young fellow in blue jeans had a few. It is about a family which befriended him that I am going to tell you."

**T**HE boy Abraham Lincoln left home at 22 to shift for himself. In those pinching times he could not always get work. Late one fall afternoon, when he had walked miles looking for work, he heard an ax ring and came upon a cabin. It was a poor cabin even as settlers' cabins go. There was cloth over the windows instead of glass; there was only one room, and a loft above. Abraham strode up to the cabin hopefully and asked for shelter." Again the voice paused and a smile flashed in pleasant memory.

"Gentlemen of the jury, no king ever met with a finer welcome. Everything he had, the owner of that cabin told Abraham, was his. The man brought the tired boy inside. Two small children played on the floor, and a little woman was singing the baby to sleep by the fire. The visitor climbed up a ladder to the loft after supper.

"Next morning, when he had done a few chores to help, he asked if there were jobs to be got. The man said yes; if he could chop and split rails, there was enough to do.

"Do you like to work?" the woodsman asked.

"Abraham had to tell him that he wasn't a hand to pitch into work like killing snakes, but yet—well, the outcome of it was that he stayed and proved he could do a man's job.

"For five weeks Abraham lived in the cabin. He chopped with the father, did housework with the mother, and romped with Sonny, the golden-haired laughing baby, many a time. No part of his life has ever been more lighthearted or happier."

The lawyer picked up his coat and, while every eye in the courtroom watched him, he fumbled in

a pocket and brought out a letter.

"The young man who had come under so large a weight of obligation prospered in later life. By good fortune, by the blessing of God, he made for himself a certain place in the community. As much as might be, he has—I have—kept in touch with those old friends. But in the stress of a very busy life I have not of late years heard from them. Till last Monday morning this"—he held up the letter—"this came to me in Springfield.

"It is a letter from the mother who welcomed a tired youth to her humble cabin. Her husband died years ago, the two older children followed him. The mother who sang to her baby that afternoon"—he swept about and pointed to the meek, small woman shrinking on the front seat—"the mother is there."

The arm dropped; his luminous eyes shone on the boy criminal's drooping golden head; in the courtroom there was no one who did not hear each low syllable of the sentence which followed.

"The baby is the prisoner at the bar."

In the hot, crowded place one caught a gasp; one heard a woman's dress rustle, and a man clear his throat. Then silence, and the counsel for the defense let it do his work.

At the crucial moment the frayed ends of the nerves of the audience were gathered up as the driver of a four-in-hand gathers up the reins of his fractious horses. The voice of the defendant's lawyer sounded over the throng.

"Many times," he spoke as if reflecting aloud, "many times I have remembered those weeks of unfailing kindness from those poor people, and have prayed God to give me a chance to show my gratefulness. When the letter came last Monday calling for help, I knew that God had answered.

"An answer to prayer comes sometimes with a demand for sacrifice. It was so. The culminating moment of years of ambition for me was to have been tonight. I was to have made tonight a speech which bore, it is likely, success or failure in a contest. I lay that ambition—that failure, if the event so prove it—gladly on the altar of this boy's safety. It is for you"—his strong

glance swept the jury—"to give him that safety.

"Gentlemen of the jury, I said when I began that I should try this case in a manner not customary. I said I had no argument to set before you. I have told the story; you know that at an age when this boy's hands should have held schoolbooks or fishing rod, they held the man's tool which was his undoing; you know how the child was goaded by a grown man till in desperation he used that tool at hand. You know these things as well as I do. All I ask is that you deal with the little fellow as you would have other men deal in such a case with little fellows of your own at home. I trust his life to that test. Gentlemen of the jury, I rest my case."

A little later the jury filed out and crossed to a room in the hotel opposite. Half an hour passed; then there was a bustle, and people who had left the courtroom crowded back. The worn, small woman in the front row clasped her hands tightly together. The jury filed in.

"Gentlemen of the jury," the clerk's voice spoke monotonously, "have you agreed upon a verdict?"

"We have," the foreman answered.

"What is your verdict, guilty or not guilty?"

For a second, perhaps, no one breathed in all that packed mass. The small woman stared palely at the foreman; every eye watched him. Only the boy, sitting with his golden head bowed, seemed not to listen.

**N**OT guilty," said the foreman.

With that there was pandemonium. Men shouted, stamped, waved, tossed up their hats; women sobbed; one or two screamed with wild joy. Abraham Lincoln saw the slim body of the prisoner fall forward; with two strides he had caught him up in his great arm and passed him across the bar into the arms of the woman who rocked him, kissed him. The whole room surged toward her; but Lincoln stood guard and pushed off the crowd.

"The boy's fainted," he said loudly. "Give him air." And then, with a smile: "She's got her baby—it's all right, friends. But somebody bring a drink of water for Sonny."



*Contrasting with the brilliance of stained glass, ashen flowers and foliage create a somber worship mood.*

# FLOWERS FOR THE CHURCH YEAR

## Ash Wednesday...

SINCE OLD TESTAMENT times, devout people have used flowers to adorn places where they worship. Gradually, particular flowers have become associated with certain seasons and holy days. To show how these bits of beauty enhance seasonal worship settings, representative Methodist churches

across the country have co-operated with TOGETHER to create these pages of poetry-in-pictures.

The display above, for example, shows how sage from the nearby desert was mingled with lilies of the valley, pussy willows, and euphorbia to create a starkly beautiful Ash Wednesday bouquet at First Church, Reno, Nev. Soft green-gray tones and black sackcloth recall traditions of penitence and grief associated with Lent's beginning.

# Lent...

VIOLET, with its connotations of sacrifice, passion, and sorrow, is the liturgical color for solemn religious occasions, notably the 40 days of Lent. In some churches the use of flowers is restricted during this season, but Methodists typically glory in a devout floral display.

In the symbolic arrangement below, a cross of coarse fern roots is ringed by a circlet of Christ's-thorn, the spiny shrub which many think was used by Christ's tormentors for his crown of thorns. Stalks of purple and lavender stock, red roses, Cattleya orchids, and palm fronds surround the cross

standing dramatically in its crude wooden container.

This arrangement, like others in the series, was suggested by L. J. Tolle, instructor of floriculture in the department of horticulture at Michigan State University. Mr. Tolle gave this explanation of the symbolism in the bouquet pictured on this page: "In violet tones, the flowers of Lent speak of penitence in response to the holy sacrifice of Christ. The cruel crown and five bleeding roses portray his wounds, with the three matched orchids depicting the precious, costly hours of agony he spent on the cross." (See Matthew 28:45.)

*Worshipers at University Methodist Church, Austin, Tex., kneel before a cross and flowers in the colors of mourning.*



# Palm Sunday...

PALM FRONDS, symbols of victory and acclaim, traditionally bank church altars on Palm Sunday, recapturing the hosannas at Christ's triumphal entry into Jerusalem at the start of Passion Week.

Here, gracefully trimmed branches of the cycad are blended with palm hearts, lily-of-the-valley blooms and foliage, and a crown of Christ's-thorn for a Palm Sunday arrangement. As Mr. Tolle explains: "The crown of thorns, symbolic of our Lord as King Eternal, is sharply contrasted by the humble lily of the valley, telling the paradox of his

kingship—majestic, powerful, and victorious, yet humble, meek, and sacrificing." The star, cut from styrofoam, is decorated with petals of cushion pompon chrysanthemums. Representing the star of David, it suggests the royal lineage of Jesus.

Although Palm Sunday itself is a day of triumph, it foreshadows the tragic victory of the cross, so restraint is recommended in the floral decoration of any church. Where palms are not available, olive branches or sprouting willows also are considered appropriate for decorating altars on this day.

*Carolers Choir members file past the Palm Sunday bouquet at Gretna Methodist Church, Gretna, La.*



## Easter...

NO FLOWER is more completely identified with any one season than is the lily with Easter. Its flaring white trumpets are an almost universal symbol for the joyous news of Christ's Resurrection. Symbolic, too, is the glorious life blossoming from a seemingly lifeless brown bulb.

Native to Japan, the Easter lily was first cultivated in the West during the 19th century on the island of Bermuda, and the best known variety is called the Bermuda lily (see *Bermuda, Land of Lilies*, March, 1959, page 74). Millions of lilies are grown in hothouses for Easter. Related species are hardy enough for outdoor planting in most parts of the U.S. and usually are in full bloom about midsummer.

"He is risen!" proclaim the lilies at First Church, Blue Earth, Minn.

## Pentecost...

THE CELEBRATION of Pentecost, or Whitsuntide, 50 days after Easter offers rich opportunities for symbolism in floral decoration. To portray the biblical account (Acts 2:1-4), brilliant red gladioli and exotic bird-of-paradise plants suggest descending tongues of fire. There is imagery, too, in both the red and pink varieties of gladioli whose name, from Latin, means sword. They recall St. Paul's powerful metaphor, "the sword of the Spirit, which is the Word of God" (Ephesians 6:17). Here nine white chrysanthemums symbolize qualities Paul termed "fruit of the Spirit"—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22-23). Laurel leaves fill out the display.

Descent of the Holy Spirit is de



# The Sabbath...

WHETHER PREPARED by a professional florist or by volunteer church members, flowers add beauty and symbolic significance to worship each Sabbath day. Even a simple bouquet of garden flowers can enhance the service, both as an offering to God and as a revelation of his divine creativity to the worshiping congregation. Just as he is revealed in the reading of Scripture, in the preaching and singing of his Word, in pastoral prayer and individual meditation, so also he may be seen in the beauty of his handiwork. And in seasons when fresh flowers are not available, winter arrangements of dried plant materials such as leaves, seed pods, and tree branches can speak in the same simple but eloquent language

(see *Imagination at the Altar*, February, 1957, page 49).

To be effective instruments of worship, flower arrangements should be purposefully planned. The arranger should know the religious meanings attached to certain flowers by scriptural reference and long, traditional usage, and he should use this symbolism correctly. Unlike other artists, the flower arranger works with living materials which are artistic creations even before he touches them. To the Communion steward, like Florence Johnson of Rosewood Church, Los Angeles (below), the opportunity to present floral offerings for each Sunday's service of worship to God is a demanding—but most rewarding—challenge to reverent artistry.

First Church, Littleton, Colo.

Members' gardens yield beauty for altar of Rosewood Church, Los Angeles.





*A Reformation bouquet flanks Bishop Lord at the prie-dieu of Boston University's Marsh Chapel.*

## Reformation Day...

RED, WHITE, AND GREEN—symbolizing courage, truth, and immortality—are the dominant colors in this striking arrangement designed for use on Reformation Day, October 31. This exclusively Protestant observance commemorates the history-shaping day in 1517 when Martin Luther nailed his famed 95 Theses to the door of the castle church in Wittenberg, Germany. His action brought the smoldering Protestant Reformation to full flame. Today, not only Lutherans but churches in all streams of Protestantism join each year in special services to mark their common heritage.

The traditional Protestant belief in individual interpretation of the Bible is suggested in the arrangement above, in which the scroll represents the Word of God as it is recorded in the Bible. Also part of the arrangement is a rendering of Luther's seal—the black cross on a red heart, superimposed on a stylized white rose and ringed in gold. Flowers included in this display are scarlet, heart-shaped anthuriums, white roses, and red gladioli (again recalling St. Paul's expression for the Word of God), with foliages of podocarpus, hackberry, variegated oleander, and ti leaves.



*The story of Advent is told in the lighting of a new candle on each of the season's four Sundays.*

## Advent...

SEVEN CENTURIES before the birth of Jesus, the prophet Isaiah wrote: "For to us a child is born, to us a son is given ...and his name will be called 'Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace'" (Isaiah 9:6). Christians long have accepted his exultant words as a prophecy of Christ's coming birth, and each year at the Advent season they are read and sung with renewed joy—most familiarly, perhaps, in one of the stirring choruses from Handel's *Messiah*. Presentation of the beloved oratorio has become a pre-Christmas tradition in many communities.

Flowers for Advent such as these at Peachtree Road Church, Atlanta, Ga., are an interpretation of another portion of Isaiah's Old Testament prophecy: "...the desert shall rejoice, and blossom." Arrayed around the base of a tau cross of pre-Christian design, dry, lifeless materials, suggestive of the desert, are overpowered by the warm, rich color of red roses. A representation of the rising sun, made of gold paper, suggests Jesus as the "sun of righteousness" (Malachi 4:2). Candles held by the four young choristers are traditional symbols for the four Sundays of the Advent season.



*Pastor James A. Fisher, Sr., offers a Christmas benediction at Broadway Church, Paducah.*

## Christmas...

CHRISTMAS, last holiday of the calendar year, is first in Christian hearts, marking the beginning of God's incarnate life on earth. The floral arrangement pictured above at Broadway Methodist Church, Paducah, Ky., symbolically unites the human and divine natures of the infant Jesus with red and white carnations. Displayed with a traditional Nativity star, they are placed in a setting of evergreen boughs, symbolizing eternal life, and artificial almond, the ancient emblem of miracles. Woods near Paducah yielded the lovely 15-foot cedar which backdrops the bouquet.

Just as individual blooms convey religious meanings, the life cycle of the plants symbolizes the Christian belief about birth, death, and everlasting life. As tiny seeds or bulbs, they suggest hope, life, and the Resurrection. Developing to maturity, they speak of the trust and growth in grace that Jesus observed in the lilies of the field. As buds open to full flower, they are symbols of joy, praise, and unfolding purpose, and even when they fade and wither, they tell the vanity of earthly things. As they die, they give their lives to fruitful cause—the production of seed—and dying, they live again.

# Brotherhood of Man, Fatherhood of God

Dr. Copher served pastorates in Ohio and Boston before turning to teaching. He is an avid gardener and has studied in Israel, Greece, and France.

By CHARLES B. COPHER

Professor of Old Testament  
Interdenominational Theological Center and  
Gammon Theological Seminary, Atlanta, Ga.

THE VERY way in which our subject, "We believe in the brotherhood of man under the fatherhood of God," is stated requires that any discussion begin with a consideration of God and his fatherhood. The brotherhood of man is to be treated with the qualification that our belief about it is *under* the fatherhood of God. But more significantly, Christians believe that all of life, with all its conditions and relationships, must be viewed in the light of God—not in the light of one's self, nor of one's fellow man, but in the light of God. This means that instead of beginning a discussion of brotherhood with the subject *man*, we begin with *God*. We begin with a consideration of what God is like in his relationships to man: how he has acted and acts with respect to man; what he desires for man, and what he requires of man in his relationship with his fellow man.

Moreover, this means that God is the one who determines what brotherhood—this relationship between man and man—is and must be. Conversely, brotherhood is determined first and last by man's relationship to God as a son of God.

Our discussion, then, must of necessity deal with three over-all topics in the following order: (1) the fatherhood of God, (2) the sonship of man, and (3) the brotherhood of man.

One other matter calls for preliminary consideration. One or more of three distinct views on the subject of

brotherhood under God's fatherhood seems to be held by different groups of Christians. One view is that the brotherhood of man embraces all men without reservation or distinction. A second is that the phrase "brotherhood of man" is only applicable to those men who are brothers in Christ. And a third view is that which regards the phrase as signifying all men, universally, on one hand and also men in Christ on the other hand. This third view, that which regards the brotherhood of man as inclusive of all men and yet in a sense as restricted to a particular group, is that to which Methodists subscribe.

In subscribing to the third view, we Methodists believe that God may be related to man as Father in two distinct senses; that man may be related to God as son in two respective manners of speaking, and that man may be related to his fellow man as brother in two separate senses. In one instance each relationship may be general or universal; in the other instance it may be specific or particularistic. Thus each of the over-all topics must be considered in a twofold sense.

## The Fatherhood of God

*The universal fatherhood of God.* We believe that God in his relationship to man is universally, without distinction or reservation, the father of all men *in a natural sense* by virtue of the belief that he is Creator of all men. Further, we believe that God created all men alike.

in his own image. At the same time that God is the father of all men through his act of creating all alike, he is potentially the father of any and all men who may become his sons in Christ.

As Father-Creator of all men, God is the lover of all his children by creation irrespective of who they are or what they do. His love is manifested toward all, as is indicated by his making his sun rise on "the evil and on the good," and sending rain on "the just and on the unjust." He loved (and continues to love) all the world to the extent that he gave his only begotten Son that all men might have eternal life (enter the Kingdom). And it is his desire to give eternal life to all; to have all his sons by creation, his potentially spiritual sons, to become his spiritual sons indeed.

We believe that as universal Father, God desires that all his children be recipients of brotherly love and forgiveness; he requires of those who would be his spiritual sons to love their brothers also—and further, even their enemies. Furthermore, we believe that God's judgment rests upon all men alike; if any man refuses to love him and to do his will the wrath of God falls upon him no matter who he is.

Because God has created all men alike in his image and because he regards and treats all alike, we believe in the universal fatherhood of God.

*The particular fatherhood of God.* At the same time that we believe in the universal fatherhood of God we believe in God's fatherhood in a particularistic, spiritual sense. This latter does not, however, deny God's universal fatherhood in a natural sense; it adds to it. We believe that God is particularly and especially the father of those who recognize and accept his fatherhood as it has been made most fully known in the life, teachings, death, and Resurrection of Jesus Christ. We believe that it is in the particularistic sense of God's fatherhood that the term "Father" is primarily employed in the New Testament; and that it is also the sense in which Jesus and the New Testament writers interpret, expand, and apply the Old Testament usages of the term. God, then, is the particular father of the "New Israel" in Christ, the body of Christian believers, and of the individual persons who constitute the body of which Christ is the Head. We believe in the particular fatherhood of God.

### The Sonship of Man

*The universal sonship of man.* Our belief in the universal fatherhood of God demands that we believe also in the universal sonship of man in relation to God. We believe that inasmuch as God is by creation the Father of all men, without distinction, all men are equally God's sons by virtue of his having created them alike, in his image. Until and unless man becomes a son of God through rebirth or adoption into God's spiritual family, he is potentially a spiritual son. And as a son by nature, a potential son spiritually, man possesses inherently unique dignity and worth. So worthwhile is man as God's son that though a sinner the father loves him with a love that stands with arms wide open to receive him should he come. We believe in the universal sonship of man.

*The particular sonship of man.* Just as we believe in a particular fatherhood of God in his relationship to those who are his sons "in Christ" so do we conversely main-

tain that "a man in Christ" is particularly a son of God. To be in Christ means in the varied figurative language of the New Testament to be born again, to receive Christ, God's only begotten Son, to be adopted into the family of God through an act of grace that enables man to call God "Father."

But particular sonship involves more than a wholly or almost wholly one-way action toward man on the part of the Father. Also basic is man's response. And that response must be one of love toward him who even while we were yet sinners gave his Son to die for us. Sonship is granted to him who loves God with all his heart, soul, mind, and strength. Moreover, that response must be one of obedience to the Father's will. Thus the potential son follows in the steps of God's unique Son who in the face of death prayed that the father's will be done, and who was obedient even to death upon the cross. We believe in the particular sonship of the man "in Christ."

Up to this point in the discussion consideration has been given to that which qualifies our belief in the brotherhood of man. That qualification, as we have seen, lies in God's relationship to man as father and in man's relationship to God as son. And now, with this qualification before us, we can proceed to take note of the first part of the subject, "the brotherhood of man."

### The Brotherhood of Man

*The universal brotherhood of man.* Common fatherhood and common sonship make for common brotherhood. And we believe that in a universal sense every man is brother of every other man, that all men are brothers. More specifically, we believe that all men are brothers in that they are mutually dependent upon God for their origin and continuance, and in that they all stand in need of God. In addition, we believe that men are brothers in that God calls all to be his spiritual sons rather than some who have been elected to salvation. Still further, all men are brothers, so we believe, in their being objects of God's love but also and equally objects of God's judgment. All are sinners until through rebirth they become otherwise. We believe in the universal brotherhood of man.

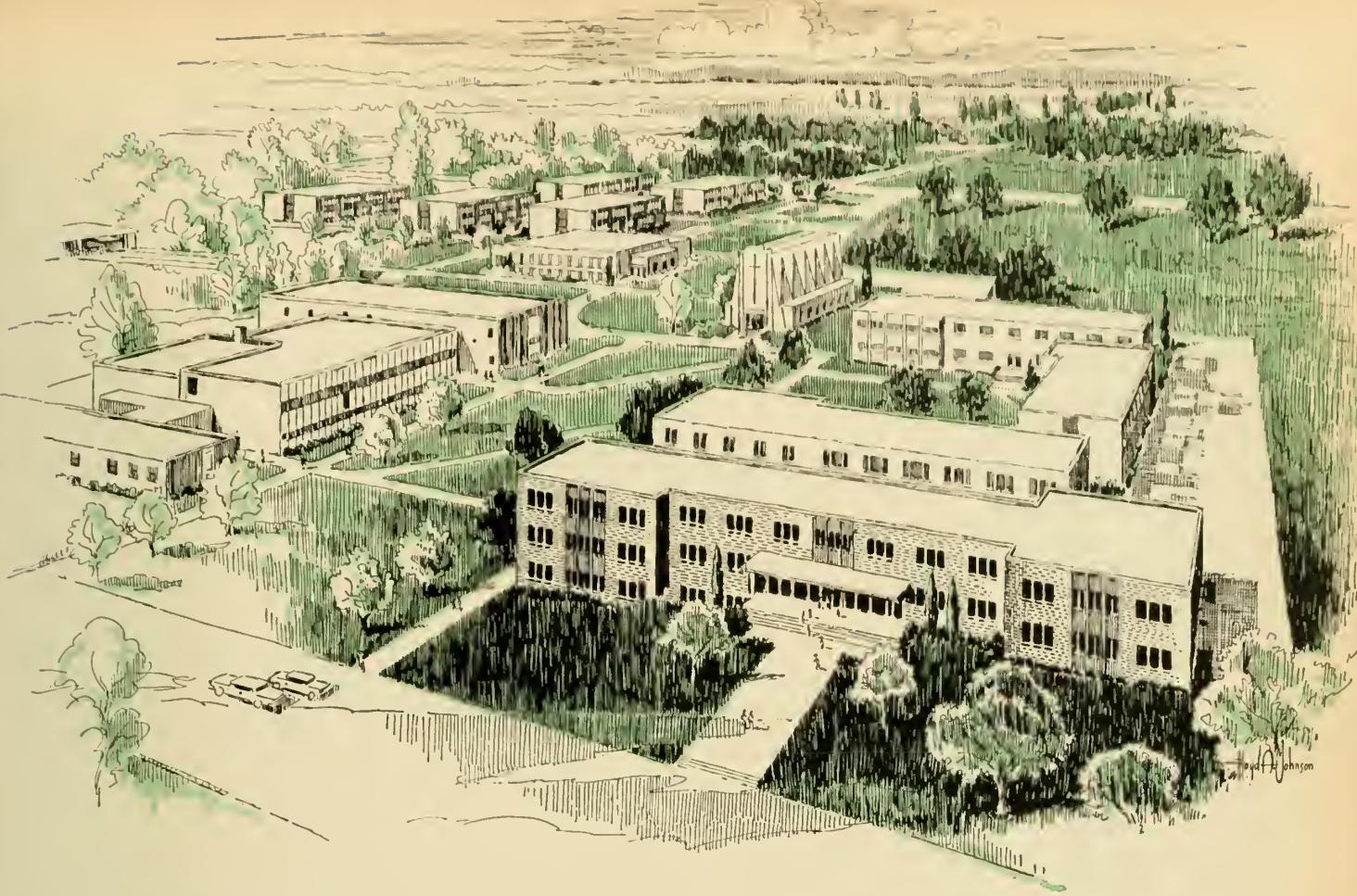
*The particular brotherhood of man.* While we subscribe to belief in the universal brotherhood of man in a natural sense, with equal seriousness we believe in the particular brotherhood of those who being brothers of Christ are one "in Christ." Ours it is to sing:

*In Christ there is no East or West,  
In Him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth.*

*Join hands, then, brothers of the faith,  
What e'er your race may be.  
Who serves my Father as a son  
Is surely kin to me.*

—The Methodist Hymnal, No. 507

Indeed, we emphatically declare that brotherhood in its highest and truest sense is that alone which is in Christ. Such brotherhood transcends all ties of blood,



Gammon moved last September to Atlanta's new Interdenominational Theological Center campus, which it shares with the seminaries of three other denominations. The Methodist school, with a current enrollment of 65, supplies a fourth of the Central (Negro) Jurisdiction pastors.

race, ethnic group, nation, color, station in life. It takes seriously the elder Brother's identification of brothers not with even his immediate household but with the doers of the Father's will. Its chief and distinctive characteristic is love toward God and toward the brethren. By love of the brethren, which is the indication of love of God, men are able to distinguish those who are disciples of the elder Brother from all other men. What is more, loving God as father, members of the brotherhood love each other with the same type of love as that manifested by God. We believe in the particular brotherhood of those "in Christ."

Our discussion "We believe in the brotherhood of man under the fatherhood of God" has come to an end. Yet, it has not. For what we believe as Methodists goes further than has thus far been indicated.

### The Scope of Brotherly Love

The brotherly love manifested toward brothers in Christ extends beyond the confines of the brotherhood, so we believe. It includes all men as its object; and only to the extent that it does can it be said to meet the requirement of the Father as set forth by the unique Son. Said he, "Love your enemies . . . that you may be sons of your Father who is in heaven . . ." (Matthew 5:44-45). And also, "You, therefore, must be perfect [in love],

as your heavenly Father is perfect" (Matthew 5:48).

In holding to our belief, we continue as one with John Wesley, our founder, who emphasized perfect love of God and all men. We experience with him a religion which he himself described as follows:

"This religion we conceive to be no other than love; the love of God and of all mankind; the loving God with all our heart, and soul, and strength, as having first loved us . . . and the loving every soul which God hath made, every man on earth, as our own soul."\*

### Conclusion

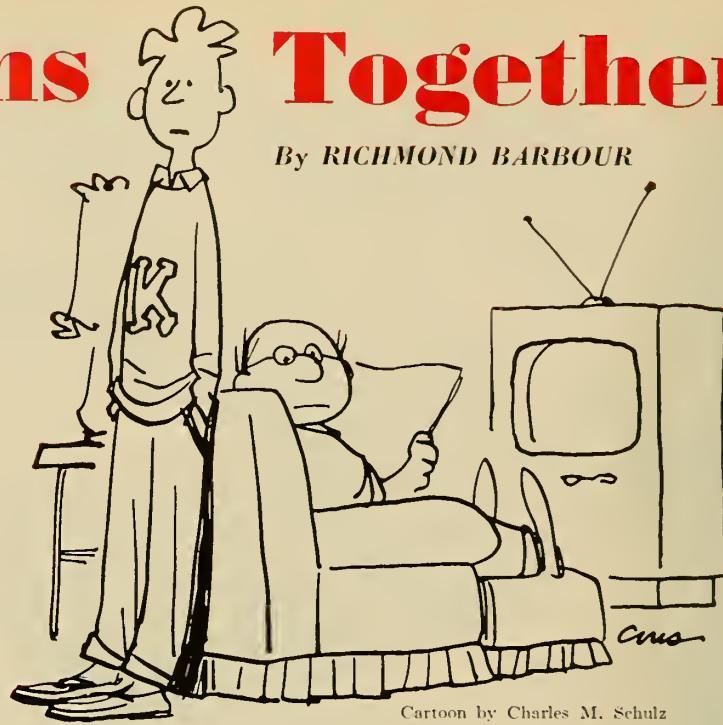
Such, then, is our belief in the brotherhood of man under the fatherhood of God. We begin not with ourselves, nor with any of our fellow men. We begin with God. And, beginning with him as Father in a universalistic yet also particularistic sense, we take note of man as a son of God by nature and potentiality, then of man as God's adopted son. Only after we have done these do we dare declare our belief in the brotherhood of man in its universalistic and particularistic senses. After having given due consideration to the particularistic aspects of our beliefs, we believe that God requires us to exercise brotherly love to all men.

\* Quoted from *God Can Be Experienced*, by Nels F. S. Ferré, in Methodism, edited by William K. Anderson.

# Teens Together

By RICHMOND BARBOUR

"I'm not interested in becoming real educated, Dad . . . I just want to be like the average adult, and feel that I know all the answers!"



Cartoon by Charles M. Schulz

**Q** In February, I will enter a college several hundred miles from here. But I'm almost afraid to leave home. What is wrong with me?—J.T.

**A** Nothing. Most sensitive young people feel as you do. They want to grow up, but hate to leave the comfortable, familiar ways of childhood. With your insight, you'll succeed. Join the Methodist young people's group at college. Make friends with your classmates. Keep up with your daily studies. Write home frequently.

**Q** I am a boy of 16. I have strong religious convictions against dancing and can't afford to take girls to movies. Will any girl go out with me? —E.G.

**A** Yes, many girls will. Ask the girls in your church gang for dates to church affairs and high-school games.

**Q** I have shocking dreams about once a month. I'm a boy of 15 and a good Christian. The dreams worry me. Do they mean I have a sinful heart?—J.D.

**A** No, they do not. All teen-age boys and many teen-age girls

have similar dreams. They are a reaction to the development taking place in your body and are beyond your control. Keep telling yourself that your dreams are normal, and try to stop worrying about them.

**Q** I'm a boy 18, a college freshman. Last Saturday night I went to a burlesque theater with some other freshmen. We saw strip-tease dancers, heard dirty jokes, and laughed like fools. Why did I enjoy the show? Shouldn't I have rejected the evil in it? Does my pleasure mean I'm bad? —R.W.

**A** What you did was wrong, but your reaction does not mean you are bad all through. Normal young males have strong instincts, and sometimes they are expressed in ways counter to our moral code. They have to learn self-control. The atmosphere of burlesque theaters is degrading. Don't go again. The Methodist Church supports a wonderful youth program at your school. Join and make the youth clubhouse the center of your social life.

**Q** I am a girl of 17. My mother and I have discussed your advice against necking and agree that you are a prude. She says there is nothing wrong with a little kissing and petting, when a boy and girl really love each other.

All the kids in my gang neck. Why don't you bring your advice up to date, Dr. Barbour?—J.E.

**A** I'm sorry you feel as you do. Kids who neck and pet are asking for trouble. Their judgment is not good and they can be swept easily into terrible mistakes. I know many teenagers disagree with me. A few parents do, too. But I would not be a friend of young people if I said anything other than—don't neck and don't pet!

**Q** I joined a college fraternity last fall and went out with some of my new brothers one night after a football game. We drank and got into a wreck. I was driving. Now I have been expelled from college. My mother says I have disgraced the family, and my father says I must get a job and earn my own money. What do you think I should do?—A.L.

**A** I'm sorry for what happened. However, the experience can help you grow up into a responsible person. Get a job and save your money for a year. Early next spring apply for admission to another college. Make it plain you have learned your lesson.

**Q** My gym teacher coaches sports. Last year I played on a varsity

team and my grades slipped. I need As if I'm to win a scholarship, so this year I didn't go out for the team. The coach says he'll give me an F in gym if I don't report for sports. He calls me a slacker and makes wisecracks about me to the class. Is this fair? What can I do?—H.S.

**A** It is unfair. However, I understand how your coach feels. People demand a winning team and he feels he must have the best possible players. Talk with your father. Ask him to take this up with the principal. No one should be forced into sports. Perhaps you can be moved into the class of a more sympathetic gym teacher. A scholarship is more important than a varsity letter.

**Q** I'm a college sophomore. A year ago I met a student of another race, and he's the finest boy I have ever known. We began dating last September. When my mother heard about it she flipped. She told my grandmother, who has been paying my college expenses. Now I'm told I must not date this young man again, or the money will stop. His people have told him to quit seeing me. Why are grownups so bigoted?—M.G.

**A** Adults usually are more conservative than young people in racial matters. Your mother and grandmother are thinking of your happiness, and the boy's parents are thinking of his. They know that interracial marriage frequently ends in disaster. The children of such marriages often are treated shamefully. Please listen to your folks and follow their advice.

**Q** I'm a boy 15. This winter I've become interested in girls. I enjoy talking with them and going to parties. My father jokes about it. He says I'm too young to think about girls. Am I abnormal?—N.K.

**A** No. Interest in girls is normal for boys your age. It is nothing to be ashamed of. However, some boys don't reach this point until they're 17 or 18. Perhaps you're growing up faster than your father did.

**Q** I'm 14 and had a crush on a boy for several months. I was too shy to do more than talk with him at school. When he asked for a date, I got panicky and said no. Now he has

## People Who Live for Themselves

By ROY L. SMITH



AS SOME wag has put it: "People who are all wrapped up in themselves make very small packages."

But there is something much more serious than bitter wit about the whole thing. To be self-centered is to be morally and spiritually deformed. People who live for themselves never seem to think they are getting all they are entitled to in this life. Rare indeed is the self-centered person who ever gives any real evidence of inner joy.

They cannot live without holding their friends under suspicion. The best efforts to show them consideration are never sufficient; the most artful compliments provide no satisfactions; the chairmanship of any committee never satisfies their ego.

Self-centeredness has the effect of making one extremely sensitive. Even the gallant or the generous remark must be searched for its secret meaning; the kindly treatment is only a cover-up for someone who is trying to put something across.

Shakespeare once said that jealousy is the green-eyed monster "which doth mock the meat it feeds on"; and he might have added that the self-centered person is always enlarging his demands on life.

Paul dealt with the same problem when he warned us not to think more highly of ourselves than we ought to think. (Romans 12:3.)

There is a proper place in life for honest pride. He is a poor citizen, and an equally poor Christian, who does not hold his honor, his good name, his serious intentions, and his personal integrity in high respect.

Moreover, to defend such as these against defamers is a man's right.

But that person who is never able to think beyond his own interests, serve beyond his own needs, and love beyond his own brethren, has cut himself off from some of the richest joys of life.

Those who live for themselves are never happy, seldom really gratified, and invariably difficult to live with. There is something that insulates them against the spontaneous good will of their community.

Jesus was dealing in something much more intimate than abstract theology when he said, "Who ever would be great among you must be your servant."

His warning was, undoubtedly, derived from observations of bitter, disillusioned, and cynical people whose original sin had been self-centeredness.

Blessed are the men and women who can forget themselves for the sake of the best in life.

**Bishop Nall  
Answers Questions  
About**



# Your Faith and Your Church

## **M**ethodism—a church or a sect?

This one is easy. Methodism is a church, not a sect which confines itself to some fraction of truth. Methodism proclaims the whole Gospel.

Some insights are particularly Methodistic. The witness of the

Spirit and the idea of Christian perfection are examples. Yet these are merely Methodist emphases in a presentation of a well-rounded Gospel that includes the teachings of Christ, every one.

## **C**an a church member be ‘fired’ for sowing dissension?

Yes! According to Par. 971 in the *Discipline*, any church member who inveighs against the doctrines and discipline of the church, or against its ministers and members, may be brought to trial, after reproof by the pastor or church lay leader. He may “withdraw under complaints” (Par. 984), or be expelled

by the Trial Court (Par. 974).

In the latter case, he is denied the privileges of the society and the Sacraments of the church (Par. 977) unless there is evidence of repentance, contrition, and satisfactory reformation, according to the determination of the church’s quarterly conference.

## **I**s God most present at the altar?

No, for we cannot localize God (see John 4:20-24). We turn to the altar when we sing the *Gloria Patri* or recite the Affirmation of Faith;

and it is our regard for symbolism that prompts us to do this. But God is as truly present in the vestibule of the church as at the altar.

## **D**o Catholics value ‘tradition’ more than the Bible?

That depends on the beliefs of the Roman Catholic under discussion. According to Father Gustave Weigel in *Catholic Theology in Dialogue*, Scripture is in tradition, and tradition in Scripture.

The Catholic sees no violence to Scripture in using tradition to explain and expound it. He points out—and Protestant scholars would have a hard time contradicting him—that the writers of the New Testament interpreted the Old according to Christian tradition. When the

Catholic makes his church the unerring norm for these interpretations, he does violence to tradition itself.

Scripture needs explanations in terms of present-day needs. Sometimes these explanations are theological, sometimes mystical, even allegorical. But the Catholic makes them always ecclesiastical.

An experienced, trained observer of people, places, and events, Bishop T. Otto Nall of the Minnesota Area of The Methodist Church answers questions about religion and your church with wisdom and rare understanding.

*moved to another city. His friends say he had a crush on me but was too shy to speak. I've tried to forget him but can't. Should I write to him?—G.P.*

**A** It would be fine to write on a buddy-buddy basis. He's probably quite lonesome. However, you should also keep an eye out for other boys. Don't try to settle down to one boy yet.

**Q** *When I was small I was “daddy's little girl.” We loved each other and did many things together. Now I am 14, and sometimes I hate my father. He restricts me too much. If I talk back, he gets mad and yells at me. Why should we change so much?—E.M.*

**A** Teen-agers all question their parents' authority at times. You want freedom and independence and resent what you feel to be your father's interference. When you were little there were no conflicts, but now there are many. Try to be more patient and avoid rudeness. Remember he loves you and is trying to protect you. Prove to your father that you are reliable. When he can accept you as an adult peace will return.

**Q** *My dad was raised in Poland and never learned to speak English well. I correct him frequently. When I do he gets mad. Mother tells me to stop it. Is it wrong for a girl to try to educate her father?—T.H.*

**A** It is if she assumes a superior attitude. Your mother understands your father. Probably he can accept help from her, while he can't from you. Better stop trying to correct his speech. What he says is more important than how he says it.

**Q** *Why does my dad ride me so much? He gets mad easily and keeps asking questions: “Have you mowed the lawn? Have you washed the car? Have you scrubbed the garbage can?” I'm 14. I used to love him; now I almost hate him. Will we ever be buddies again?—N.R.*

**A** Yes. Probably you're at the peak of your conflict with him. Nearly all boys go through a period of trouble with their dads. You're growing up and resent orders. You crave freedom. Probably he feels you are lazy and immature. He has trouble realizing that you aren't

a little boy anymore. Try to do your jobs without protest. In a couple of years you'll be more responsible, and he'll be less critical. Then you can be buddies again on a grown-up basis.

**Q** I'm worried about my brother, who is 13. Our uncle gave him a kart with a big engine. He is not supposed to race with it, but he does every weekend. He isn't supposed to drive it on the streets, but he goes everywhere in it. Are karts safe? —W.D.

**A** Kart racing is a growing sport. Many drivers are very young. The National Safety Council recently checked on kart accidents and found there had been many deaths and a great number of injuries. Council experts concluded that it is not safe to use karts the way most boys use them. Ask your father to check with his insurance company office about karts. He'll get an earful.

**Q** I'm 17, but I'm not allowed to talk with boys on the phone and I've never had a date. My father says boys are evil. I have a brother, 18, who's free to do what he pleases. Dad says it's all right for boys to sow wild oats, but that girls must be protected. Do you agree with him?—M.L.

**A** Hardly. Your father follows a discredited double standard. A girl of your age should date nice boys. You'll be safe enough, if you use good judgment. It is wrong for boys to sow wild oats. A good single standard is needed for both sexes.

**Q** I'm interested in a girl, 14, who likes me but won't go steady. She is equally nice to other boys. How can I persuade her to specialize in me? —C.N.

**A** It would be wiser not to try. At her age, it is better to play the field. There's plenty of time for specializing later.

For a problem that's big, or one that's small, our own Dr. Barbour is always on call. Write him c/o TOGETHER, Box 423, Park Ridge, Ill.



*Attention photographers:*

# DEADLINE

## FEB. 10

### For Your Best Color Slides



*"In hanks of wretchedness  
and need/On shadowed  
thresholds dark with fears."*

MOST OF you reader-photographers will receive this issue of TOGETHER by mid-January—which means you still have three weeks to review your color slides for pictures illustrating the theme of our 1962 Photo Invitational, *Where Cross the Crowded Ways of Life*. Based on the hymn by Frank Mason North (No. 465 in *The Methodist Hymnal*), it offers virtually limitless possibilities for interpretation by imaginative photographers. The photograph above, for example, very well could illustrate the lines of the hymn beneath it. But whether you already have selected the pictures you'll submit or still plan to load up your camera and put a fresh idea on film, the time to do it is *right now*. February 10 is almost here!

Here are the rules. Read them carefully:

1. Send no more than 10 color transparencies (color prints or color negatives are not eligible).
2. Identify each slide and explain why it was inspired by the hymn.
3. Enclose loose stamps for return postage (do not stick stamps to anything).
4. Entries must be postmarked on or before February 10, 1962.
5. Original slides bought and all reproduction rights to them will become TOGETHER's property. (For their files, photographers will receive duplicates of slides purchased.)
6. Slides not accepted will be returned shortly after the closing date. Care will be used in handling and returning transparencies, but TOGETHER cannot be responsible for slides lost or damaged in transit.

**Send to: Photo Editor, *Together*  
740 N. Rush St., Chicago 11, Illinois**



# Light Unto My Path

FEBRUARY 4

*"Remember the sabbath day, to keep it holy."—Exodus 20:8*

**B**EFORE THE Communists gained control of mainland China, coolies—working a river boat load of Americans up the Yangtze to safety from the revolution—paused periodically for a day at a time to rest.

At the first stop the passengers, not understanding the delay, sought out their ferrymen with questions. The rivermen replied that on that day there would be no journey because the coolies must "let their souls catch up with their bodies."

The idea of a day for rest is not new, nor has it been the sole property of Christians. It was originally a Jewish institution.

For the Jews, it was a sign of the covenant between God and his chosen people; a day of rest in remembrance of the rest of God after the creation. Perhaps some such idea underlay the earlier observance of Christian people, for at one time, Saturday was the day for baking, shining shoes, pressing clothes, cutting the grass, and otherwise making ready so that the dawn of the Sabbath heralded a day to be devoted only to the unhampered worship of God in his holy temple and to letting one's soul catch up with his body.

These are times which call for something other than our present customs of a very busy sabbath day.

**Prayer:** O God, our heavenly father, help us to seek through our

Sabbaths something real with which to strengthen our souls and our spirits and to prepare our bodies for each week and its work. Amen.

—HARLEY W. FARNHAM

FEBRUARY 11

*"Honor your father and your mother, that your days may be long in the land which the Lord your God gives you."—Exodus 20:12*

**A**S I DIRECT your attention to Exodus 20:12, I recall quite vividly a story that I heard several years ago. A young man who was the product of a rural area moved to an industrial city to take advantage of the opportunities that he had heard existed there. Shortly after his arrival, however, he discovered such opportunities were not as plentiful as reported. The employment lines seemed endless, and the crowded ghetto in which he resided was enveloped with an atmosphere of futility. His jobs were temporary and the pay was indeed meager. Gradually he became more and more embittered with his plight.

During this period of disillusionment, he became acquainted with a group of petty thieves and reluctantly became a part of their next criminal venture. But as the group assembled at a prearranged point prior to the actual execution of their planned venture, this young man severed his association with the thieves with these words:

*"At this very moment my family back home has assembled for evening worship, and my parents are praying for me."* His family ties prevented a potential life of crime.

Life's blessings are possible through parental honor. We are introduced to the basic prerequisites for a full and meaningful life initially by our parents. These fundamentals include love for others, obedience, and the

Harley W. Farnham, Lakewood, Colo.

Robert H. Wilson, Little Rock, Ark.

Howard L. Love, East Hartford, Conn.

W. L. Clegg, Burlington, N.C.

## WEEKLY MEDITATION BY MINISTERS ON INTERNATIONAL SUNDAY SCHOOL LESSONS

realization of our dependence upon others.

The adherence to the fundamentals learned at home will serve as a guide later to a wholesome and meaningful life. The degree of adherence is in proportion to our respect and faith in our parents.

And so it is in the spiritual realm of life. Adherence to the teachings of our Lord Jesus Christ will serve as a guide to abundant living. The success of our Christian witness will be in proportion to the honor that we accord the will of our heavenly father.

**Prayer:** Eternal God our father, guide us that we may spend our lives in thy service and finally, by thy grace, attain everlasting life. Amen.

—ROBERT H. WILSON

### FEBRUARY 18

"But I say to you, Love your enemies and pray for those who persecute you."—Matthew 5:44

**A**HATMA GANDHI once was attacked by enemies who would have killed him but for the intervention of the police. He implored the authorities not to bring charges against them, saying that they did not know what they were doing.

Gandhi's response illustrates a manner of love which is alien to the usual reactions of men. It expresses an extravagance of goodness and love which is out of the ordinary—difficult for the average person to understand. It fulfills the command of Jesus to show love in response to hatred, and to pray for those who persecute you.

We say it is foolishness not to defend oneself, not to "be a man." We insist that Jesus spoke figuratively when he said to love our enemies. But never did Jesus speak more literally. Commanding us to love our enemy, he

describes the manner in which the all-inclusive, unconditional, and undeserved love of God for all men must be brought into the arena of human relationships. He commanded us to love not as a burdensome task, not for reward, not partially or selectively, but because, by the grace of God, we have been transformed in spirit and the unconditional love of God is in us.

This unconditional love destroys the relationship of enmity, throws the relationship back upon God, frustrates the one who hates and shifts the ground of his stance. It has been said that the best retaliation against one's enemy is to refuse to become like him. This again is often a form of revenge which hardens the heart that hates. Jesus commands us not only to refuse to respond in kind to hatred, but to respond with a positive quality of love and to pray for and do good to him.

This command is high. Who can attain unto it? Only the heart that has been emptied of everything which clamors to protect the ego. It, therefore, behooves every person who would call himself a follower of Christ to open his mind and heart to the love of God through the study of Scripture, through prayer and worship, and every other means by which our spirits are transformed and we become new beings.

**Prayer:** Our father, in the fire of whose love the iron of our resentment is melted, grant us freedom from ourselves that we, at last loving thee truly, may be able to love one another as thou hast loved us. Amen.

—HOWARD L. LOVE

### FEBRUARY 25

*Keep your heart with all vigilance; for from it flow the springs of life.*—Proverbs 4:23

**A**T MY MOUNTAIN cabin in western North Carolina

there is a refreshing spring of clean, cool water. The oldest resident in the community says that he never knew it to dry up in summer or to freeze over in winter. The water is pure and good, and the flow is constant at all times of the year.

But the spring could become contaminated. This would happen if I let the dense growth above it be removed, or turned surface water into it, or built a stable and kept cattle just above it. No longer would its water be pure and good. No longer would it be desirable.

But I would not allow any of these things to happen to my spring. I keep it with all vigilance, for out of it flows water not only to my cabin but also to the cabin of neighbors. Friends come to see me and drink of the water from my spring, and an occasional hiker stops by to slake his thirst. For my sake and for their sakes, my spring must be kept pure.

God has given each one of us a spring to keep clean and clear. The issues of life flow from it. Jesus tells us the awful poisons that can come from a polluted heart: "For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness." (Mark 7:21-22.)

But "Blessed are the pure in heart" (Matthew 5:8). As Paul wrote to Timothy, his "true child in the faith": "The aim of our charge is love that issues from a pure heart and a good conscience and sincere faith" (1 Timothy 1:5).

"Keep your heart with all vigilance; for from it flow the springs of life."

**Prayer:** Lord, help me to keep my heart clean and pure. Turn away from me the things that would pollute and not only hurt me but contaminate my friends. Amen.

—W. L. CLEGG



# Looks at New Books

*This toast-warm tot spied at a TCU football rally provides one of the chuckles in Humor in News Photography.*

PERHAPS there's a bit too much hero worship in *Courage to Change* (Scribners, \$7.50), but if you're going to admire a hero, I can't think of a better one than Reinhold Niebuhr. I, Barnabas, found June Bingham's enthusiasm for her subject highly contagious, and her book on the renowned theologian very hard to put down.

It went back and forth to work with me, and for several days was likely to be found wherever I was.

Mrs. Bingham does a remarkable job of capturing Dr. Niebuhr's many-sided personality—in the classroom at Union Theological Seminary, chairmanship of a political meeting, in the pulpit, as a husband and father, devoting his weekends to explaining the basic concepts of Christianity to young people. He has termed himself "a kind of circuit rider in the colleges and universities" who sees his task as prompting an interest in the defense and justification of the Christian faith, particularly among Christianity's "intellectual despisers."

I hope Mrs. Bingham's book will do some "circuit riding," too, in homes where theology as such is not ordinarily

read. It offers a rare opportunity to get acquainted with the life and thought of one of our greatest Christian thinkers.

The title, by the way, comes from a prayer Dr. Niebuhr used when he preached in the small church near his summer home in Massachusetts. During World War II, the USO distributed millions of copies of it to servicemen. The National Council of Churches has reprinted it, and it has been adopted as the motto of Alcoholics Anonymous:

*O God, give us serenity to accept what cannot be changed, courage to change what should be changed, and wisdom to distinguish the one from the other.*

If you're looking for something to lighten a long winter evening, you may get a chuckle out of *Humor in News Photography* (Nelson, \$4.95).

John Faber, the National Press Photographers Association's historian has selected pictures made by working news photographers to show there still is some humor in the day's news. The collection lacks the punch of Mr.

Faber's first book, *Great Moments in News Photography*, but you still may want to leave it on the coffee table and see if your guests laugh at the same pictures you did.

*The Age of Reason Begins* (Simon and Schuster, \$10), by Will and Ariel Durant, continues what now has become the lifework of the Durant family. Mrs. Durant's increasing role as researcher for her husband's writings is acknowledged on the title page of their latest work, for which their daughter typed the manuscript.

This seventh volume of *The Story of Civilization*, a massive biography of the human race, surveys the turbulent years of religious strife and scientific progress from 1558 to 1648. This was the age that produced the telescope and the decimal system, witnessed the resurrection of philosophy and the discovery of the planetary orbits, and shaped the modern mind and a new Europe.

Emerson defined history as the record of a few great men, and Dr. Durant has spent nearly 50 of his 76 years

proving him correct. Writing in the style that has made him the most popular historian-philosopher of our time, he lets us see the art, literature, morals, and politics of an age through the eyes of Bacon, Shakespeare, Montaigne, Rembrandt, Galileo, Descartes, Catherine de Medici, and others. It's a fascinating view in which the warring powers and faiths drive a continent to its knees, and then—at the Peace of Westphalia—join to reconstruct Western civilization.

The conflict, the book concludes, ended the reign of theology over the European mind and marked the beginning of what Dr. Durant calls "the main current in the stream of modern thought": the debate between science and religion.

Will Durant produced the first volume of this series, *Our Oriental Heritage*, in 1935. He and his wife hope to finish the eighth in 1963 and the ninth and last in 1965.

"There is a place where the Pacific coldly smokes. Sometimes it is only a thin razor-sharp tendril of steam. Other times there is a great churning wall of vapor: gray, dense, impenetrable, ominous. . . ."

Thus Eugene Burdick identifies the northern boundary of that vast exotic area of the South Pacific known as Oceania. In *The Blue of Capricorn* (Houghton Mifflin, \$4.95), he explores it for the armchair adventurer—from the huge stone faces of Easter Island to the unbelievable bit of English countryside that rims Tasmania.

It is a world of stunning beauty and of uncompromising rigors. Sometimes turning to fiction, sometimes writing with the factual accuracy of the reporter, Mr. Burdick ranges from "intense, exaggerated, and convoluted cities" to lonely atolls where colors are so raw and unexpected they "make a physical assault on the eyeball and brain."

The men and women who people his book are no less real because their stories are fiction. I am sure he utilized this form because he knew it was the only way he could present the poignancy of the interplay of forces between islanders and foreigners who sought an escape from "civilization" in a life remote, inescapably alluring, and—unexpectedly—monotonous.

When I read Dag Hammarskjöld's eloquent statement in this magazine last fall [*The UN Is Here to Stay*, October, 1961, page 23], I wanted to know more about the Swedish nobleman who, as secretary-general of the United Nations, was perhaps the greatest instrument for peace in our generation.

After reading Joseph P. Lash's biography, I still am not so close to knowing



# The Ways Men WORSHIP

. . . the world over have striking similarities as well as dramatic differences. These books, appropriate for Brotherhood Week (February 19 to 26), help us to understand other men—and quicken our own faith.

**The Religions of Man** (Harper, \$5.75; Mentor paperback, 50¢), by **Huston Smith**—A perceptive study illuminating the teachings of Christianity, Hinduism, Buddhism, Taoism, Confucianism, Islam, and Judaism.

**This Is My God** (Doubleday, \$3.95), by **Herman Wouk**—A warmly personal view of the Jewish people and their faith by a Pulitzer Prize winning novelist and playwright.

**Major Religions of the World** (Abingdon, \$1), by **Marcus Bach**—Stresses parallels instead of differences in Christianity, Hinduism, Zoroastrianism, Buddhism, Judaism, Confucianism, Taoism, Shinto, and Islam.

**The Story of America's Religions** (Holt Rinehart Winston, \$4), by **Hartzell Spence**—Traces the history of religious faith in this continent and its impact on the American spirit.

**The World's Great Religions** (Time Inc., \$13.50), by the **Editors of Life**—A big, readable, richly illustrated volume that explores Christianity, Judaism, Islam, Buddhism, Hinduism, and Chinese philosophy.

**World Religions** (Dutton, \$2.95; paperback 95¢), by **Benson Y. Landis**—Summarizes the beliefs, histories, and statistics of the major faiths, including Protestant bodies.

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the real man as I would like. But that is not Mr. Lash's fault. Once, when a reporter asked the secretary-general whether he had some kind of picture in his mind of what a peace with justice in the Middle East might look like, he replied: "I have my dreams." Would he care to share them with the press? "I very rarely share my dreams with anybody," he said.

Yet as I read *Dag Hammarskjold* (Doubleday, \$4.50), I realized that through his decisions, his never flagging efforts, and his complete dedication to the cause of peace, he did share his dreams with all men better than he knew.

His was the dedication of a Christian. Significantly, the only book he took with him on his ill-fated last flight was a *Life of Christ* in French. In it was found his oath of office.

TV columnist-critic Paul Molloy has gotten used to the fact that he's not likely to be introduced as an award-winning journalist. Not at all. Instead, he's braced for the identification that's sure to come: "He has eight children, you know."

Now he's also the author of *And Then There Were Eight* (Doubleday, \$3.95), one of the wisest, funniest books on family life I've had the pleasure of reading in many a day.

Do the Molloys have a lot of money, a big house, and servants? No, but they have other compensations—such as nine close friends apiece. Space is a luxury; so is silence. But when the father of the family once did have privacy and quiet in which to work, he couldn't. It was too silent!

The Molloys—that is, Paul and his wife, Helen—believe that discipline, not the lack of it, is a manifestation of parental love. They believe that a child bright enough to reject turnips for cookies is almost bright enough to begin picking up after himself. In their home, too, each child helps another, and almost all are old enough to lend a hand with daily chores.

Do the Molloys consider themselves fortunate? Let the father speak: "I head the world's most opulent corporation because there isn't a dividend around that matches the fun of being in love with Helen and romanced by eight prejudiced kids."

One of John F. Kennedy's first acts as President of the United States was to give a hearty wave and big grin to 10 men who passed before him in the inaugural parade on a float representing PT Boat #109.

PT-109 was rammed by a Japanese destroyer and sunk in the early morning of August 2, 1943, in the Solomon Islands. The skipper, boyish Lieutenant (Jg) John F. Kennedy, spent 30 of the next 36 hours in the water, dragging

some of his crew to safety, cajoling others into hanging on another minute and then another. Once ashore, it was Kennedy who ultimately led the group to safety.

Robert J. Donovan tells the story in *PT 109: John F. Kennedy in World War II* (McGraw-Hill, \$4.95). It's an authentic saga of courage and adventure by a topflight newsmen.

At the age of 82, the great Russian novelist Leo Tolstoy staggered out into the snow in the middle of the night and fled from the woman to whom he had been married for 48 years. Ten days later he was dead of pneumonia. The world mourned a genius—and blamed his wife for his death.

That's what is best remembered about a tempestuous marriage. But to be married to Tolstoy was to bend beneath burdens only the superhuman could be expected to carry. So believed Cynthia Asquith who, just before her death, wrote a perceptive biography of Countess Tolstoy.

*Married to Tolstoy* (Houghton Mifflin, \$5) gives us the portrait of an extraordinary woman. To be married to Tolstoy, Lady Asquith reminds us, was to bear 13 children within 23 years, and to be a secretary who copied literally miles of manuscript, including seven drafts of *War and Peace*. It was to be housekeeper and hostess in a busy household and manager of all business affairs. And it was to embody all the spiritual failings Tolstoy had to fight within himself and to bear his scorn of them. But it was, also, to love and be loved profoundly and overwhelmingly.

Within the next decade or two, man will be able to communicate with non-human creatures, predicts John C. Lilly. But Dr. Lilly, an M.D., isn't referring to any creatures man may meet in his space travels.

In *Man and Dolphin* (Doubleday, \$4.95), he tells why he thinks man may be able to communicate with the playful stars of aquarium shows. The dolphin, he points out, has a large brain, is friendly, bears certain physical resemblances to man, and can make audible sounds.

"It is probable that their intelligence is comparable to ours, though in a very strange fashion," says Dr. Lilly. If so, and they learn to speak, I, Barnabas, wonder if these big sea-going mammals won't have something to say about what they think of man's attempts to run this planet. We may wish they never had learned to talk.

Hardly had the *Life Pictorial Atlas of the World* (Rand McNally, \$30) reached my office when three TOGETHER editors were hunched over it, occa-

sionally bumping heads in their eagerness to leaf through its 600 oversized pages.

This is no ordinary atlas. It has all the usual features—maps, gazetteer, information on climate, land, rainfall, and the like. But as you open its cover you'll also see our globe as it looks from outer space. Then you'll move to 280 pages of political and physical maps interlaced with 110 pages of full-color photographs that spread the various faces of the earth before you.

**Editors of Life and Rand McNally** worked for two years to develop this magnificent interpretation of the physical world in terms of its relationships to, and influences on, the behavior of men and nations. The result is expensive—but not in comparison to a round-the-world ticket. And it's just about the next-best thing.

As a schoolboy, Charles Michael Boland was fascinated by a story in the writings of George Catlin, 19th-century artist-explorer. It told about a Welsh prince who wanted to avoid family unpleasantness and sailed to America to find a new home. But what set young Charles to wondering was that the Welsh nobleman, Prince Madoc, had come to America 300 years before Columbus did. Why, the boy asked himself, was Madoc not included in our American histories?

In the intervening years, Mr. Boland has learned about still others who explored the New World during the 2,000 years before Columbus. Now he gives this intrepid company their due in *They All Discovered America* (Doubleday, \$4.95). It's a highly readable account, spiced by the author's conjecture on why historians do not include them in histories of the Western Hemisphere, and why archaeologists are reluctant to comment on the evidence.

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How does a teen-age girl grow to be a gracious lady? In *Your Teens and Mine* (Doubleday, \$2.95), by Eleanor Roosevelt with Helen Ferris, your daughter will read about one who did. And as she learns how Mrs. Roosevelt overcame her shyness and learned to face her fears, she will find frank, down-to-earth advice for herself.

This is a good book for adults to read, too, in preparation for Methodism's Fourth National Conference on Family Life to be held in Chicago, Ill., October 19-21, 1962.

Mary Alice Jones, director of The Methodist Church's department of Christian education of children, has a special way of presenting complex sub-

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jects so a child can understand and respond to them.

She has done this in *God Speaks to Me* (Rand McNally, \$2), and it's an excellent book for parents or church-school teachers of youngsters from four to eight.

Though she uses everyday examples, the author conveys the feeling of wonder as she shows ways God speaks to us through his guidance and concern for all living creatures.

Only children and artists, usually, can see things without peering through the foggy spectacles of preconceived ideas. So I was delighted to discover two books for small fry designed to encourage this wonderful ability. Both are concerned with shapes—triangles, squares, rectangles, circles. But they take opposite approaches.

*Let's Imagine Thinking Up Things* (Dutton, \$2.95) invites its readers to a new game for at-home days when "you are tired of your toys." As presented by Janet Wolff's writing and Bernard Owett's deliberately childlike drawings, the game is irresistible.

Writer-illustrator Ed Emberley issues an equally intriguing invitation to develop an awareness of the world of shapes and things in *The Wing on a Flea* (Little, Brown, \$2.95). The shape of a flea's wing? A triangle, of course—the same triangle that can be "as big as a mountain or as small as a bee."

Mr. Emberley's concept and illustrative style is sophisticated, yet calculated to charm the most unsophisticated youngster.

Either book is a gem.

On the morning of March 6, 1836, in an abandoned mission called the Alamo, a small Texan garrison fought to the death rather than yield to an overwhelming army of Mexicans. This

heroic stand has become so embroidered in folklore and romance that the truth has very nearly been wiped out, too.

In *A Time to Stand* (Harper, \$4.95), Walter Lord re-creates the whole fascinating story. He has garnered a wealth of fresh information from contemporary documents, diaries, and letters, and at last puts this true-life American epic in factual perspective.

What were the defenders really like? Mr. Lord introduces us to many of them—not just the famous, like Jim Bowie, but the unknown, unsung men who played their part, too. In doing so, he brings back to life that young, idealistic nation that was America at the time Texas was "freed" from Mexico.

Both as a book and as a motion picture, Catherine Marshall's story of her famous minister-husband, *A Man Called Peter*, went straight to the hearts of thousands of Americans. Other books followed, including one on her widowhood. Her first book sold one million copies, another three hundred thousand.

Now comes her latest, written since her marriage to magazine editor Leonard LeSourd. Called *Beyond Our Selves* (McGraw-Hill, \$4.95), it can best be described as a spiritual autobiography which deftly blends inspirational thought with recollections of the author's own life. Readers of her previous books will be delighted to read of the happiness of the woman they have come to know so well through her previous writings.

Charles Ray Goff, who recently retired as minister of the Chicago Temple, writes of *Shelters and Sanctuaries* (Abingdon, \$2.25) in a little book that discusses Christian hope in a world of confusion.

Once man accepts the back-to-the-cave psychology of the survival shelter, he speculates, would we eventually

*No armchair historian, Walter Lord dug deep to bring the Alamo back to life.*



build underground cities with a vast complex of streets, slums, and suburbs? Then he reminds his reader there is another kind of shelter: not a cave, but a sanctuary.

"If there's no sanctuary for the soul, we might come up out of the survival shelter to emptiness," he warns.

The book has the simplicity and warmth that drew city crowds and visitors from all over the world to hear Dr. Goff when he was in the Chicago Temple pulpit.

"Social dynamite is building up in our large cities in the form of unemployed out-of-school youth," says James B. Conant in *Slums and Suburbs: A Commentary on Schools in Metropolitan Areas* (McGraw-Hill, \$3.95; paperback, \$1.95).

This second book stemming from the former Harvard president's studies of American public education points up the severe educational and employment problems facing school authorities in the big cities. In many slum neighborhoods, over half of the boys between 16 and 21 are out of school—and out of work.

Wealthy suburban schools are now spending twice as much per pupil as big-city schools, says Dr. Conant, adding that "in view of the problems of the large cities and their importance to the national interest . . . these ratios might well be reversed."

Even though you may not live near a big city, this report is worth reading. In a mobile society such as ours, a weak spot in education will, inevitably, spread its effects into all other parts of the country.

It's not often that I review a book written by a minister for other ministers, but I made an exception to tell you about *The Minister and the Care of Souls* (Harper, \$3.50).

What Daniel Day Williams says about channels of grace, forgiveness, judgment, and acceptance has equal relevance for the layman who tries to live as a member of the priesthood of all believers. His book also will give the thoughtful layman better understanding of the deeper concerns of his minister as a counselor.

Thomas D. Clark, who is chairman of the University of Kentucky's history department, loves the South too well to ignore either its virtues or its faults.

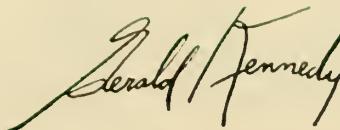
In *The Emerging South* (Oxford, \$6), he gives us a picture of the social and economic changes that have altered the face of its countryside, the skylines of its cities and towns, and the social life of its people since 1920.

It's a valuable book for the thoughtful reader who wants to understand the South as it is today.

—BARNABAS

# Browsing

## in Fiction



BISHOP, LOS ANGELES AREA,  
THE METHODIST CHURCH



WORSHIP of bigness for bigness's sake seems to be spreading to the world of arts. For example, Forest Lawn cemetery has a great painting of the Crucifixion which it says is the biggest ever. It is a wonderful experience to view this painting, which has a good deal more to commend it than size, but it usually is acclaimed solely for its hugeness. Similarly, three-hour movie epics are advertised as if length were a virtue, although I have yet to see one that would not have been improved by judicious cutting.

Perhaps it is merely coincidence, but recently I received some very large, bulky books. They cost around \$6 each and often impress me as an author's attempt to crash the big time with sheer weight. Not always do stories demand as many words as writers use.

But I am dealing this month with a big book that is a blockbuster. I mean by this that it is not only big in size, but also in power. Its theme is one that demands a wide screen.

**SPIRIT LAKE**, by MacKinlay Kantar (*World*, \$6.95).

Living in the West, it is easy to forget that Iowa once was on the frontier and the scene of bitter battles between settlers and Indians. This book vividly recalls the Midwest's pioneer years. The story is set in northwest Iowa around three lakes—Spirit, Okoboji, and West Okoboji. I preached in Spirit Lake, Iowa, some time ago, and I wish I had read this book before that visit. I doubt if it would have improved my preaching, but it certainly would have opened my eyes to things I missed.

The families which sought new homes around these lakes were a representative cross section. Some were rough and uncultured, and one man could hardly speak four words

without foul language. There was a young, well-educated doctor and a young Frenchman who had both money and culture. Most of them, however, were poor people, Methodists and God-fearing. I still feel as if I know them and, without exaggerating their virtues or minimizing their vices, can say that they were the stuff out of which this nation was made. A story of this kind always reminds me how relatively easy our life is today. I wonder if we could endure the hardships and sufferings which they accepted in order to get a fresh start. Our testings are in a different realm, but, physically speaking, our life certainly has changed.

Now the Indians involved are a poor lot and, indeed, they are the kind who justify all the TV murders of the red men by cowboys. The villain is a renegade, thieving, murdering wretch despised by his own people. He gathers around him similar types, and their main purpose is to obtain food and clothing without working for them. I expect one might draw the lesson that it is useless to appease such people, for the more they get the more they want. What is decency and generosity on the part of the settlers is interpreted as weakness. Finally, the Indians go on a rampage and massacre the settlers.

The only time we today display the mutual concern apparent in the lives of these families is when we are in great danger. They had a neighborly, helpful quality which makes so much of our wanton selfishness despicable. I am impressed that our country was given to us by ordinary folks who had character. Kantar does not preach and he does not moralize, but I think his *Spirit Lake* is a good book for Americans to read just now. It makes me mighty proud to have a wife who was born in the good old state of Iowa.

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# OLAF, The Bell Ringer



Poor Olaf! He had forgotten what day it was, and rung the church bells on a weekday!

By ISABEL COUPER McLELLAND

FOR HUNDREDS of years, the people on a wind-swept island in the North Sea had been called to church on Sunday morning by the sound of great clamoring bells. The bells hung in the tower of the village church, built by Norsemen over 800 years ago.

Olaf, the bell ringer, had been a young man when he first began to ring the bells on Sunday morning. He was strong then, and everyone in the village knew when it was Olaf who rang the bells. If, by chance, he were at sea fishing in far waters and someone else rang the bells, the vil-

lagers would say, "Aye, Olaf must be gone to sea. No one else can ring the bells as Olaf does."

When the first clang sounded on Sunday morning, everyone knew there would be 10 minutes to spare before the service started. "Clang—clang—clang—clang: time to spare, time to spare, time to spare," the bells seemed to say.

A few minutes later the bells were saying, "Clang, clang—clang, clang; watch the clock, watch the clock!" People on the streets walked a little faster.

"Clangety clang, clangety clang:

step lively there, step lively there!" Heels clicked quickly as the bell told the villagers to hurry, hurry, hurry on their way to church.

"Clangety clangety clang, clangety clang! Faster, faster, faster, folks—no time to lose!" called the bells from the tower.

Then Olaf would pull the bell ropes so hard and so fast that one clang could not be heard from another. What an uproar of sound! "Clangety-clangety-clangety-clangety: hurry, hurry, hurry, hurry. If you are not here now, you are late for church! Hurry! H-u-r-r-y!"

The clamoring, scolding bells of the last two minutes started tardy villagers running. The noise filled the village. It filled the church. The minister stood waiting. He could not say a word until the bells had finished their scolding. Suddenly, there was silence. The villagers settled back on the church benches, and the service began.

That was how Olaf rang the bells, and no one else could do it quite the same. Even as the years went by and Olaf became an old man, he was still the best bell ringer in all the islands for miles about.

But time played tricks on Olaf's memory. The older he got, the more forgetful he became. He could not remember where he put his glasses. He could not remember the names of the village children whom he met in the street. And finally he could not remember the days of the week.

Every morning when he awoke, Olaf asked himself the same question: "Is this, perchance, Sunday morning? Should I be ringing the bells?" Then he would find out by going to the calendar where he checked off the days each morning.

But at last the time came when Olaf could not remember to check off the days on the calendar. He woke one morning feeling certain it was a special day. "Surely it is Sunday," thought Olaf. Everything seemed quiet and peaceful. Carefully, Olaf dressed in his best suit of clothes and put on his tall Sunday hat. Then, at the proper time, he started for church. His watch, which was always exactly right, told him it was time to ring the bells.

Slowly Olaf pulled the bell rope. "Clang—clang—clang—clang: *time to spare, time to spare.*" Shopkeepers and shoppers looked at one another in wonder. What was this? The church bells ringing on Thursday morning?

Faster now, "Clang, clang—clang, clang: *watch the clock, watch the clock!*" called the bells. Housewives left their baking to go out and discuss the meaning of the bells with their neighbors. No one in the village had died, and no one was to be married. That they knew.

"Clangety clang, clangety clang: *step lively there, step lively there.*" Boys and girls at play began to skip toward the church in time to the

urgent rhythm of the great bells.

"Clangety clangety clang, clangety clangety clang! *Faster, faster, faster folks—no time to lose!*" Shopkeepers left their shops, weavers left their looms, tailors left their cutting tables. Everyone was hurrying faster, faster, faster. What could be the trouble? Surely some terrible disaster was upon them.

The minister met the people at the door of the church. He held up his hands to quiet the jostling crowd. The bells suddenly ceased ringing. "Olaf has forgotten the day of the week," explained the minister. "He thought today was Sunday."

The minister got no further in his explanations. Angry shouts came from the shopkeepers. "Olaf is a fool. He should no longer be allowed to ring the bells, calling us away from our business as he has done!"

"We've left our doors open. We'll be robbed! It is all Olaf's fault."

"Get a younger man to ring the bells! Olaf can no longer be trusted."

But not everyone had forgotten the long years of service Olaf had given. "Is there anything wrong in being called to church one day other than Sunday?" called an old weaver who had known Olaf in his youth.

"Olaf has served us faithfully for 60 years," called another.

"Let this be Olaf's day," called a housewife from the crowd.

"We have been baking," said another woman. "Let us bring our cakes and have a feast."

"A feast, a feast! A feast in honor of old Olaf!" called the children just as Olaf came to the door of the church to see where all the people were.

The angry ones felt ashamed when they saw Olaf in his best suit and Sunday hat. They went back to their shops to lock their doors, but before they locked them, they chose the best they had on their shelves to bring to the feast.

Then the children all gathered around Olaf and said, "Don't worry, Olaf, we will help you remember when Sunday morning comes each week."

And Olaf the bell ringer, listening to the children sing and the people cheer, wiped a happy tear from his eye. Indeed this was a special day for Olaf, just as he had thought when he awoke that morning.



## World Valentines

I think it would be rather fun  
If Denmark, France, and Italy  
Would send some valentines to Spain  
And Turkey and West Germany.  
I think, perhaps, that this would be  
A world of love and happy signs  
If every country, big and small,  
Would send each other valentines!

—RUTH ADAMS MURRAY

## Sleepy Time

I'm not one bit sleepy  
When it's time to go to bed.  
I can think of many things  
I'd rather do, instead.  
But early in the morning  
I am such a sleepy head.  
Though there are many things to do,  
I'd rather stay in bed!

—GINA BELL-ZANO



*Once upon a time, he believed many of them. But now . . .*

# He Collects SUPERSTITIONS

By NEIL M. CLARK

IF THE FOLKS of Rocky Comfort, Mo., needed any proof that hoodoos worked, Joe Price provided it. He was driving back from Joplin with three friends one night when a black cat ran in front of the car. His friends wanted to turn around and not go home until next day, but Joe balked.

"How can a cat crossing the road hurt anybody?" he jeered.

"The cat doesn't do it," they argued. "It's a sign. Coming events cast shadows, and it means bad luck!"

Joe was scornful, but two of his friends were so upset that he had to drive them back to Joplin, where they caught a train home. Joe and the other youth set out again in the car. Nobody knows just what happened, but when the car was found it was wrapped around a telephone pole, and Joe and his friend were dead.



*Superstition teases farm boys who have no trouble locating a daddy longlegs—but don't know where to look for cows.*



*Nobody objects to black cats—if they stay put and don't cross the path. This is just about everybody's No. 1 superstition, and one of the oldest.*

The other two youths—who recognized a clear warning when they saw one—shook their heads. "We tried to tell him," they said.

That is how superstitions start and how they are kept alive, says Benjamin A. Cartwright, who has assembled perhaps the world's largest file—32,000 separate entries—on hoodoos, jinxes, and charms. Born and reared on a farm near Rocky Comfort, the white-haired University of Oklahoma professor had a good start on his collection of superstitions by the time he was 20. "And I believed most of them," he confesses.

Generally, Dr. Cartwright defines superstitions as beliefs based on hearsay, coincidence, or unreasonable fear of the unknown, rather than on facts. They are only his hobby now, but they were a force to be reckoned with in his youth in the picturesque Ozark hills.

"When I went looking for the cows up in our hilly, brushy pasture," he relates, "I would catch a daddy longlegs, talk to it, then put it down and go whichever direction it went. I generally found the cows, so it seemed natural to give the spider the credit."

Wondering whether a certain maiden shared his affection, young Ben would name a mullein stalk for her, then bend it down until the tip pointed toward her house. If—a week later—the stalk were growing upright again, he knew all was well!

Ben also knew that a horseshoe must be hung with the toe down to keep the good luck from running out, that a horsehair soaked in water would turn into a snake, that setting your boots on the table brought bad luck, and that you never looked at the new moon through a window.

"Until I was 15," he says, "I had



*Boots on a table bad luck? Sure—and don't view the new moon out a window!*

warts all over the backs of my hands (probably from handling toads!). I was so ashamed that I washed them hundreds of times in stump water and tried a dozen other sure cures. I washed them with a stolen dishrag and hid it under the doorstep, buried knotted strings under the eaves of the house, and put the blood from the warts on grains of corn that I fed to an old rooster.

"All such stunts, of course, were perfectly worthless, but that doesn't matter one whit to superstitious people. A charm can fail 99 times, but if it works the 100th time that's remembered."

It is this dramatic impact of coincidence, says Dr. Cartwright, which strengthens the witch doctor's fearful hold upon primitive people. If an epidemic, an earthquake, a victory, or a death follows close upon the heels of a curse or a prediction, they ascribe to him magical powers. Ignorant of cause and effect, and eager to rely upon someone who seems to know, they accept the witch doctor's claims.

Actually, the witch doctor's seeming ability to invoke disaster—or to effect cures and call down welcome rain—probably is not the result of coincidence at all. He is probably simply more astute than his fellows and has learned to recognize the signs which signal an approaching rainstorm, the tremors which often precede an earthquake, and the symptoms of disease and the course they are likely to take.

Superstition has, of course, been one

of the chief barriers to the spread of the Christian Gospel, but it is steadily losing ground wherever the medical missionary serves. By demonstrating superior knowledge in matters of life and death, he clears the way for acceptance of more advanced beliefs.

Dr. Cartwright emphasizes, however, that superstition does not recognize racial, geographical, or occupational boundaries. Most of the superstitions he has listed were picked up just by listening, but a newspaper article about him brought letters and offers to trade from as far away as Connecticut and Pennsylvania.

"I saw a baseball player being interviewed on TV one day," Dr. Cartwright recalls. "He had seen a truck loaded with empty barrels on the way to the park that day and knew he would lose. But he also knew that good signs can counteract bad signs, and when he stepped on the mound, he saw a bright new penny in the dust.

"He put it in his pocket, knowing he was sure to win. He did, and he claimed he pitched one of his best games ever."

Dr. Cartwright also recalls a discussion of madstones with a charming, brilliant woman professor who was a member of Phi Beta Kappa.

"I believed in madstones as a boy," he says. "So far as I knew, they were the only things that could save you from a horrible death by rabies if a mad dog bit you. The best madstones came from the gall bladders of white deer."

The lady scoffed at the belief that a stone could ward off rabies. "But," she said, "I know something which does draw poison: hot chicken flesh."

"Not that old one!" he protested, thinking that she was joking with him.

"Yes, sir," the lady replied. "I've seen it myself."

When she was a little girl, her father was bitten by a rattlesnake. He pressed the flesh of a freshly killed chicken against the bite, and she saw the flesh turn a sickly green. The poison did that, she thought—and her father recovered.

She never inquired whether chicken flesh turns green for other reasons (it does), or whether people ever recover from rattlesnake bites without treatment (they do).

Many superstitious rites linger long after their meanings have been lost, and we practice them regularly without realizing their original significance. For instance, when we shake hands, we are exercising the old custom of clasping right—or lucky—hands, thus insuring the flow of good luck between friends.

Hanging Christmas wreaths probably is an outgrowth of superstition. Evergreens were a symbol of fertility to Northern Europeans, and they hung them around the house during the long, cold winters, apparently in hope that they would absorb some of whatever it was that kept the boughs young.

Dr. Cartwright, a distant relative of famed Methodist circuit rider Peter Cartwright, was 20—still struggling to finish elementary school—when a teacher planted the first seeds of doubt about superstition in his mind. At the end of the term, she asked:

"Have any of you heard anything in class that you don't agree with?"

"I don't believe that about bumblebees," Ben said.

"Oh? And why not?"

"Because there aren't enough bees."

The textbook claimed clover would produce seed only when fertilized by pollen carried from bloom to bloom by



*Hoop snakes don't do this? Just try convincing a man who thinks he's seen one.*

bees in search of nectar. But where were all those bumblebees? Ben had not noticed them.

The teacher might have asserted her superior authority and knowledge, but she merely said: "Maybe you're right, Ben. Why not try an experiment? Maybe you'll discover something new."

Ben built a big screen-wire cage and set it upside down in his father's clover field, so that the plants beneath it were protected from the bees, but still open to the sunshine, air, and rain. At harvest-time, Ben went back to inspect his small plot. Sure enough, there was not a seed to be seen, although there were plenty on the plants outside the screen.

"From then on," Ben says, "I decided I would check the facts before accepting things that didn't sound quite right." He soon found that you will not die if you eat fried fish and drink milk at the same meal, and he learned that folks who told about hoop snakes thrusting their tails into their mouths and careening after people like runaway wheels were repeating hearsay.

For awhile, he even conducted a mild crusade to strip his neighbors of their superstitions, but he soon gave that up. "You don't win many converts by telling people what fools they are," he laughs.

Steady scientific advances and rising educational standards will wipe out most superstitions, Dr. Cartwright believes, but he doubts that we will ever be completely free of them. He says he has never known a person—including himself—who did not harbor at least a trace of superstition.

"Not long ago," he recalls, "I was a pallbearer at a friend's funeral, and I had to step across the open grave. As I did so, I remembered hearing long ago that this invited bad luck—maybe even death. It gave me the queerest feeling."



*He found a good omen to offset other bad ones. Wasn't that a lucky break?*

# Name Your Hobby

This is catch-up month for Pen Pals and Genealogy—our most popular hobby categories. But we haven't forgotten you other hobbyists; we'll continue to list your number one hobby specialties in forthcoming issues.—Your Editors.

## GENEALOGY: Harry C. Asbury, Sr., 204½ N. MacDill Ave., Tampa 9, Fla. (Asbury, Barnett).

Mrs. J. S. Colaw, 115 N. Parkwood Lane, Wichita 8, Kans. (Watson, Kracaw, Krakau, Melick, Lowe, Morris, Ingham, Leichty, Shell, McCleary); Mrs. R. K. Dundas, 40 Carolina, S., Victorville, Calif. (Gould, Johnson, Rohr, Olsen, Olson); Orlo L. Bridge, 1240 Cherry St., Huntington, Ind. (Bridge); Elizabeth C. Young, RR 3, Rocky Bottom Farm, Sunset Rd., Rockport, Ind. (Allen, Berry, Cantwell, Drake, Duncan, Davis, Evans, Frank, Grim, Garrett, Garvin, Hancock, Horner, Harvey, Howell, Jones, Lamar, Lang, Miller, Mackey, Markle, Mason, McCullough, Montgomery, Skaggs, Snyder, Thompson, Thomas, Wollen, Woolen, Ward, Wilkinson, Young); John C. Williams, 8112 Lone-willow Lane, Norfolk 2, Va. (Griffin, Hogan, Posey, Williams).

Martha Stucki, 1040 Angle Ave., Northbrook, Ill. (Krebs, Bibb); Mark M. Redfearn, Box 1076, Hugoton, Kans. (Redfearn, Redfern, Redefern, Redfearne, Readfearne, Readfearn, Redfarn); Mrs. J. M. Morgan, Jr., Dozier Rte. 1, Shamrock, Tex. (Hartgraves, Pelton, Clemens, Capps, Ross, Russell, Price, Derrick); Mrs. L. B. Blackstone, 714 E. 13½ St., Houston 8, Tex. (Blackstone, King, Boone, Lawley, Pennal, Pierce, Paul, Herring); Mrs. Madeliene Wentworth, 326 N.C. St., Arkansas City, Kans. (Rowley, Dodge, Nettleton).

Fred Chamberlain, 1034 E. Philadelphia St., Pomona, Calif. (Kinckerbocker, Chamberlain, Spencer, Teed); Mrs. J. H. Snyder, 1060 Capri Dr., Campbell, Calif. (Altice); Mrs. John Shriner, R. 2, Colville, Wash. (Watt, Perry, Ensminger, Woodside, Barger, Waddell, Beck, Shriner); Robert A. Peirce, RR 1, Hagertown, Ind. (Peirce, Whitehead, Anderson); James L. Douthat, 2076 Virginia Ave., Bluefield, Va. (Douthat, Douthit, Moore, Painter); Mrs. Floyd A. Gore, 608 S. Ash, Centralia, Mo. (Davis, Eike, Gore, McDannald, Osborn, Randall, Swearingen, Van Sweringen).

## PEN PALS: (open to age 18): Stephen Winters (10), 225 Pierce St., Pontiac, Ill.

Girls 10-14 are invited to join a new pen-pal club. Write Mary McLeod, Box 123, Hazel, Ky.; Karen Wartel (11), 90 Pierce St., Greenfield, Mass.; Linda Amos (14), Box 86, Beaver Crossing, Nebr.; Susie Kirkpatrick (15), 1744 Pacific Beach Dr., San Diego 9, Calif.; Cheryl (8), Douglas (7), and Marilyn (4) Highsmith, 906 N. Willis, Champaign, Ill.; Bobbie Armstrong (14), Box 174, Bryson, Tex.; Katheryn Ainsworth (14), Box S7, Bryson, Tex.; Terry Ainsworth (14), Gen. Del., Bryson, Tex.; Geneva Robinson (14), Box 246, Bryson, Tex.; Betty Masey (14), R. 3, Jacksboro, Tex.

From Kuala Lumpur, Selangor, Malaya: Daisy Thomas (16), 148D Lorong Jubilee, Lorong Yew Rd.; Pancy Leong (16), 161 Petaling St.; Rema Gopal (16), Sungai Way Estate; Sylvia Tan (16), 31 Freeman Rd.

Jean Baker (18) and Rosemary Herrman (18), 640 Marshall St., Albert Lea, Minn.; Bill Quist (10), 213 N. Berkshire, Pontiac, Mich.; Suellen Donnelson (14), 1807 Hawthorne, Independence, Mo.; Sherry (11) and Karen (13) Hoffman, RR 3, Ridgeville, Ind.; Susan Jinnette (13), R. 2, Box 218, Greensboro, N.C.; Penny Jessup (13), R. 2, Box 204, Greensboro, N.C.; Liz Tolbert (17), 505 Jewel Lane, El Dorado, Ark.; Diane Sowcy (11), 804 Central Ave., Dover, N.H.; Karen Kopisch (12), 257 Norwood, E. Alton, Ill.; Sandra L. Heise (14), 7824 Wilson Ave., Baltimore 14, Md.; Nancy L. Hanlon (14), 3302 Putty Hill Ave., Baltimore 14, Md.; Karen (12) and Russel (7) Felton, RR 1, Box 30, Charlo, Mont.

Valarie Belawicz (14), 419 Spring St., Phoenix, N.Y.; Cynthia Robertson (15), R. 2, Box 86, Panama City, Fla.; Jill Chapman (13), Box 37, Belle Glade, Fla.; Tim Robson (9), R. 2, Box 154, Scranton, Iowa; Vicki J. Stauffer (11), 619 Dela-

ware, York, Nebr.; Carol Guernsey (16), 301 S. Oak St., Clarksville, Ind.; Kathleen (17) and Nancy (9) Miller, RD 1, Ulster, Pa.; Gwen Unkenholz (13), Box 82, Breckenridge, Minn.; Grace Higley (9), 407 Timpson St., Center, Tex.; Carolyn Orr (13), 1503 E. 8th, Okmulgee, Okla.; Sharon Baldwin (10), 3268 Lillwood Lane, Cincinnati 39, Ohio; Sue (13) and Shirley (14) Cannon, R. 1, Matthews, Mo.; Sherry Adams (10), R. 2, Hermitage, Tex.; Sharan Garvin (14), RD 1, Rising Sun, Md.

Martha Whitley (8), 4S15 38th Ave., N., St. Petersburg 13, Fla.; Sandra Hampton (13), 126 E. 3rd St., Weston, W.Va.; Barbara Herrington (10), Radcliffe, Iowa; Beverly Sanders (13), 3281 Maple Grove Ave., NE, Louisville, Ohio; Linda S. Watts (14), RR 1, Mystic, Iowa; Sandra (13), Bill (12), and Jack (11) Newcomb, RFD 1, Franklin, N.H.; Sharon Sheets (14), Box 176, Harlan, Ind.; Judy Nelson (13), Menlo, Iowa; Carol Faust (11), 80241 Coon Creek Rd., Allenton, Mich.; Gretchen Olson (13), 241 Mountwell Ave., Haddonfield, N.J.; Pamela (11) and Cheri (16) Johnson, RD 2, Kersey, Pa.; Dorothy Pfeifer (14), R. 40, Box 108, Gowanda, N.Y.; Kathi Link (17), 306 Hamilton Way, Smyrna, Del.; David Ward (12), Williamson, Ga.; Lynn Lister (11), 7 Park St., Caribou, Maine.

Ellen Blassingham (15), Larchwood, Iowa; Tommie K. Wright (14), Box 277, Damascus, Va.; Elizabeth Ahliquist (12), 15 Reed St., Oakdale, Mass.; Kathy Caron (14), 34 Waushacum St., Oakdale, Mass.; David Killgrove (13), Box 96, Nashville, Ohio; Margaret Thompson (11), Box 633, Belle Glade, Fla.; Judy Lee (16), Box 33, Lake Crystal, Minn.; Susan Pullman (11), RR 2, Sidney, Iowa; Joseph Allison, Jr. (16), 252 Main St., Milesburg, Pa.; Marilyn Minyard (15), 166 Granite St., Quincy 69, Mass.; Madeleine Kannapel (14), St. Johannessgatan 31, Norrkoping, Sweden; Donna Shane (17), 201 W. Exchange, Jerseyville, Ill.; Jane Stimson (11), 10 Circle Dr., Lawrenceburg, Ind.; Pearle Peck (13), Box 206, Big Sandy, Mont.; Donna Peterson (13), Box 432, Big Sandy, Mont.

Judy Black (16), 8500 Sharon Rd., NW, N. Canton 20, Ohio; Sharon Ziegler (14), 8107 Harford Rd., Baltimore 14, Md.; Marleis Hadash (17), Lessingstrasse 7, Halle/Saale, Germany-DDR; Carol Landin (13), 616 Lawman Ave., Bridgeport, W.Va.; Linda Marquitz (12), 24 E. Sixth St., Wyoming, Pa.; Sharon Greenman (14), Box 123, South Bend, Wash.; Barbara Elcker (14), Box 174, Raymond, Wash.; Donita Jo Lieske (14), 1724 Ave. "E," Hawarden 3, Iowa; Shyrle J. Darby (12), 918 California Ave., West Covina, Calif.; Jacqueline Gremert (16), 23811 New Road, South Bend 14, Ind.; Joyce (12) and Mike (6) Kopycinski, Main St., Linfield, Pa.; Cindy Lewis (14), Church Creek, Md.; Janice S. Melius (15), 1534 S. 168th St., Waukesha, Wis.

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Patty Martin (11), R. 2, Catawba, N.C.; Judy Winters (15), 101 Mount Vernon St., Ridgefield Park, N.J.; Bonnie Buckley (14), 107 Martin Ave., Hempstead, N.Y.



**WOW!**



Tense spectators: Dee Fleming (right) and fellow students.

## They'll let off steam later at the **TIGER'S DEN!**

After the game, these Colorado teens will swarm to Lakewood Methodist Church.

For the full story, turn the page . . .



Dee, head majorette, has an after-game 'den' date with Tom Elliott (left), then a Tiger second-team forward.



Hoarse with frenzy, a booster until the last, she cheers every Lakewood play—even though the other team leads.



**THE TIGER'S DEN** is not the sort of name usually used to describe a church's fellowship hall. But in Lakewood, a Denver suburb, the den is in the Methodist church—and teen-agers come there in droves after each Lakewood High home game. Sometimes, more than 400 are present, swapping game-time tensions for healthful relaxation. They listen to music, talk, play games, and consume fantastic quantities of pop, milk, doughnuts, cookies, and pizza.

After-game shenanigans such as those sometimes reported elsewhere have been noticeably absent from the Lakewood area, and much credit should go to those in the community who recognize that the pent-up steam a hard-fought athletic contest generates among spectators must have an outlet—which, in Lakewood, is the Tiger's Den. And Tiger rooters do have plenty of spirit; it helped carry Lakewood to the state football title in 1960 and runner-up in 1961.

*There's fun waiting for Tiger rooters beyond this door at Lakewood Methodist Church, where adult sponsors greet Dee and Tom.*



**There's table tennis:**  
Tom and Dee team up to play another couple while kibitzers look on. A popular member of the group, Tom is president this year of Lakewood's MYF.



**There's music:** They gather around to listen and watch as Terry Jones pounds out a drum solo with a jazz combo.

A home game is hardly over before the hall begins to throb with activity. A student orchestra which will play—or try to play—any request is supported by ticket sales. Denvers are happy to have live music instead of the recorded tunes of former years. Some students gather around to listen; others prefer to talk or to play games.

Since the Tiger's Den was organized in 1955 by the Lakewood church's Methodist Youth Fellowship, it has become an increasingly important auxiliary to the high school's athletic program. Admission is by ticket alone. Formerly free, they now cost \$1 to help pay expenses. Interested students obtain season tickets through their high-school homerooms. Guest tickets, for one-time use, are issued by the dean's office. The den is open to all Lakewood students, not just Methodists.

Admission automatically requires observance of certain

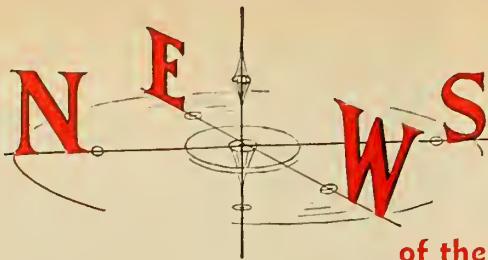
rules if a student is to keep his pass. Once a student enters and leaves, he cannot return. Unruly conduct and smoking are prohibited. And because competitive excitement lingers long, no guests from the opposing school are permitted.

When *Togething*'s photographer visited the Den last winter he found spirits undimmed, despite a 76-49 Tiger loss to Arvada High School cagers. He reported, and we quote, that "some 200 teens downed 8 cases of cola, 5 large pizza pies, 10 dozen doughnuts, 48 pints of milk, 48 candy bars, 40 packs of gum, and copious quantities of cookies."

The music and laughter continued for two hours or more. Then, as midnight approached, the noise was replaced by a subdued emptying-out sound. Soon the church was quiet and the yawning Tigers—geared down from the frenzy of the game—went home to their private dens for a night of sound sleeping.

*There's food aplenty: Dee and Tom swap big wedges of pizza. Nothing like a ball game to work up an appetite!*





### of the world parish

## WCC VOTES MEMBERSHIP FOR RUSSIAN CHURCH

The Russian Orthodox Church and the Orthodox Churches of Communist Poland, Bulgaria, and Romania were voted full membership in the World Council of Churches at its Third Assembly in New Delhi, India.

Nineteen other church bodies in the United States, Africa, Asia, and Latin America also were accepted for WCC membership.

Largest and oldest of the national Orthodox Churches, the Russian church with some 50 million adherents is five times larger than The Methodist Church in the U.S. Its presence brings to 300 million the number of Protestant, Anglican, and Eastern Orthodox church members now represented in the World Council. An initial membership of 146 bodies in 1948 has swelled to 198.

By an overwhelming vote of 149 to 3 (with four abstentions), the Russian church became the first large church body from behind the Iron Curtain to join the WCC.

Archbishop Nicodim, spokesman for the Russian church, said his church had complete freedom in the atheistic communist state. He asserted that, by government decree in 1918, the church is separate from the state. This was confirmed in 1936 by the constitution, he said.

The Vatican Radio warned that admission of the Russian church would be used by the Soviet government as a means "to confuse the world" and as "a cover for further persecution of religion."

In the meantime, it predicted, radical moves would be made by the Kremlin to liquidate the Russian church entirely because it represented a threat to "authentic communism."

Two Pentecostal churches in Chile received less support in the voting for WCC membership than did the Russian church.

No indication of the source of opposition was given, but it was believed to have come from Eastern Orthodox and other denominations who object to the proselytizing activities of Pentecostalists.

Bishop Theophilos of the Ethiopian Orthodox Church had called in one council session for definite steps to counteract an "unchristian element in proselytizing." He complained of Christian groups which, through "misplaced enthusiasm," seek to "draw away

members of the Orthodox church into their own fold."

In a report by a WCC commission, proselytism was defined as witnessing that has been corrupted, when cajolery, bribery, and intimidation are used subtly or openly to make converts.

It also was described as placing the success of a church above "the honor of Christ," seeking to advance one's own cause by bearing false witness against another church, and substituting self-seeking love of individuals.

In other action, the International Missionary Council (organized in 1921) was integrated into the WCC. As a result, the WCC, which has been concerned principally with church unity, theological studies, international affairs, and service to refugees, now also will be responsible for co-ordinating the worldwide Protestant and Orthodox enterprise.

The Rev. U Ba Hmyin, secretary of the Burma Baptist Churches Union, challenged Christianity to "make a radical break from purely Western ways of thought."

"We're against the domination of foreign missionaries in India," said F. P. Fatehmasih of the All-India Nationalist Christian Association. "Under cover of Christian activities they cover their western political activities."

Mr. Fatehmasih staged a brief protest

fast in front of Vigyan Bhawan Hall, where the WCC convened.

During a panel discussion, *The Church in the World*, lay delegates urged the clergy to "become our partners and let us be your partners."

They asked the churches to spend at least as much money for the training and equipping of Christians who "try to do God's work in secular jobs" as they do for training of clergymen and professional helpers.

### Charles Parlin Elected First WCC Lay President

Charles C. Parlin, a prominent U.S. Methodist layman, was one of two laymen among six men elected co-presidents of the World Council of Churches at its Third Assembly in New Delhi, India.

The other lay president is Sir Francis Ibiam, governor-general of Eastern Nigeria, a Presbyterian.

Also elected were The Rev. Arthur M. Ramsey, primate of the Church of England; Archbishop Iakovos, Greek Orthodox primate of North and South America;

Dr. Martin Niemöller, a member of the German Evangelical [Protestant] Church, and Dr. David G. Moses of The United Church of Northern India and Pakistan.

Mr. Parlin, a New York City lawyer living in Englewood, N.J., was elected in 1957 as the first lay vice-chairman of the National Council of Churches' General Board. At the same time, he was chosen one of eight vice-presidents-



Mr. Parlin



Seattle Area Methodists have joined with 19 northwest U.S. denominations and 15 religious groups to build this \$175,000 Christian Witness Pavilion for the Seattle Century 21 Exposition, which is to be held April 21 to October 21.



These Methodist missionaries to Angola were freed after three months in a Lisbon, Portugal, jail. At left is the Rev. Wendell L. Golden of Rockford, Ill.; at right (left to right) are the Rev. Edwin LeMaster of Lexington, Ky.; Marion Way, Jr., of Charleston, S.C.; and Fred Brancel of Endeavor, Wis.

at-large of the National Council of Churches.

In 1958, he visited Russia as one of a nine-man National Council delegation invited by the Russian Orthodox Church.

As a World Council delegate, Mr. Parlin attended a conference in Johannesburg to study the problem of racial segregation (apartheid) in South Africa.

In The Methodist Church, Mr. Parlin has been chairman, Commission on Interjurisdictional Relations; vice-president, World Methodist Council, and a delegate to each General Conference since 1940.

In other elections at the World Council Assembly, four Methodists were added to the WCC Central Committee. They are Bishop F. Gerald Ensley, Iowa Area; Bishop James K. Mathews, Boston Area; Bishop Roy H. Short, Nashville Area; and Mrs. Sadie Tillman, Lewisburg, Tenn., president of Woman's Division of Christian Service.

### Argentina Work Stepped Up

A new Methodist primary school and kindergarten has gone up in an underprivileged section of Buenos Aires, Argentina, as part of the stepped-up work program in that Land of Decision during the 1960-64 quadrennium.

Argentine respect for Methodist educational institutions is indicated by the fact that almost half (44) of the 97 pupils at the William C. Morris Evangelical School are from non-Methodist homes.

The school is in the La Boca Methodist Church, where members worked day and night to convert Sunday-school rooms to classrooms.

Dedicated by Bishop Sante Uberto Barbieri of the Buenos Aires Area, the school meets all the standards set by the government and offers to its students a course in religion.

### Four Methodist Missionaries Released from Lisbon Jail

Four Methodist missionaries jailed for three months in Lisbon, Portugal, on charges of having connived with terrorists in Angola, have been released (see *Special Report on Angola*, page 14).

Arrested on September 5, 1961, in Angola by the Portuguese government and taken to Lisbon to face charges were the Rev. Wendell Lee Golden of Rockford, Ill., the Rev. Edwin LeMaster of Lexington, Ky., Fred Brancel of Endeavor, Wis., and Marion Way, Jr., of Charleston, S.C. [see *Arrest More Missionaries*, November, 1961, page 11].

After their deportation from Portugal, LeMaster, Brancel, and Way returned to the U.S. Mr. Golden flew to London and then to Southern Rhodesia for reassignment.

All four men flatly denied charges they had aided Angolan rebels by permitting them to hold political meetings in Methodist churches or on mission grounds, by distributing and publishing subversive literature, and by helping Angolan students flee the country.

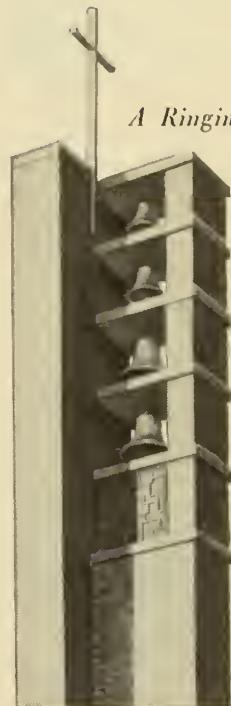
They also denied reports that Communists had instigated and led the revolt which has grown into a full-scale civil war.

"We can't say that the Communists are not trying to capitalize on the revolt," Mr. Way said, "but they neither started the war nor lead it. The Africans are rebelling against the deplorable conditions that have existed in Angola for almost 500 years."

The missionaries said they felt their release resulted from pressure brought by thousands of letters sent by American church members to the Portuguese government.

The Methodist Board of Missions

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also had protested the arrest of the men to the U.S. State Department, and has issued a statement condemning the Portuguese government for its policies in Angola [see *Portugal's Angola Policies Hit in Board Statement*, December, 1961, page 69]. Release of the men followed negotiations between the two governments.

Interviewed by telephone by TOGETHER and CHRISTIAN ADVOCATE, Mr. LeMaster said that documents the Portuguese government claimed to have substantiating their charges could have been obtained through torture or forgeries. He told of hearing Angolese being tortured and beaten with a club in the jail where he and his companions were first held in Angola.

Mr. LeMaster said he thought the Portuguese had planned to arrest the missionaries as "hostages," thinking that the Methodist Board of Missions would remain silent about conditions in Angola under the threat of danger to its personnel.

He told of one Portuguese officer who pointed to a world map showing the location of Methodist missions and said, "These are the areas which The Methodist Church has marked for independence."

To date, the Portuguese have arrested five Methodist missionaries. The Rev. Raymond E. Noah of Palco, Kan., was arrested in July and held incommunicado for 28 days before he was deported to Switzerland [see *Angola Missionary Jailed*, October, 1961, page 69].

None of the five men were ever actually brought to trial.

## Amendment XII Apparently Fails; Substitutes Proposed

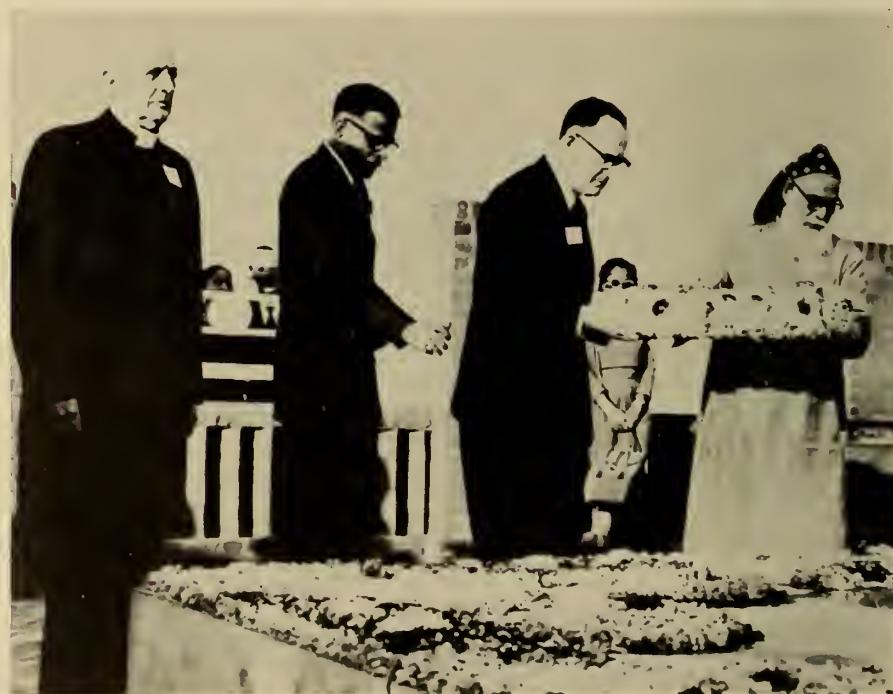
Proposed Amendment XII to the Constitution of The Methodist Church appears to have been defeated, and already new proposals are being discussed which have similar goals and may be brought before the 1964 General Conference.

Tabulations of votes cast by delegates to 1961 annual-conference sessions show 15,924 votes for the amendment and 9,022 against. The amendment is more than 700 votes short of adoption, since a two-thirds majority of all members present and voting at the annual conferences is required for passage.

Thirteen conferences (Peninsula in the U.S., and 12 overseas) have yet to vote, but they are not expected to change the outcome. Indications—based on 1956 voting—are that they will not add over 600 votes.

Amendment XII, sent by the 1960 General Conference to the annual conferences for ratification, would have:

- Increased the maximum number of delegates to the General Conference from the present 900 to 1,400.
- Required that the same persons be delegates to General Conference that are delegates to the jurisdictional conferences.
- Changed the time and place of the jurisdictional conferences so that they would be held at the time and place of the General Conference, or at a different time and place selected by the jurisdiction, but not more than 60 days before the General Conference. At present the jurisdictional conferences are held after General Conference.



Methodist Bishop Sante U. Barbieri of Argentina (second from right) was among World Council of Churches leaders who placed a wreath on the New Delhi grave of Mahatma Gandhi during the WCC's Third Assembly.

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4. Provided for the consecration at General Conference of bishops elected at the jurisdictional conferences.

5. Created a General Conference Committee on Episcopacy which would state conditions for the transfer of a bishop from one jurisdiction to another, and announce assignment of bishops at the General Conference.

6. Permitted overseas conferences to meet either before or after General Conference.

Although not directly linked to the denomination's integration problem, proponents of the amendment at Denver said it would foster a spirit of unity in the church, minimize the risk that separate jurisdictions might become ingrowing and provincial in outlook, and make possible assignment of bishops across jurisdictional lines. Opponents argued it would destroy present jurisdictional rights and powers. The church now has six jurisdictions, five of which divide the U.S. by geographic areas and the sixth—the Central (Negro) Jurisdiction—which encompasses the nation.

The amendment resulted from recommendations made to the 1960 General Conference by a 70-man Commission to Study and Recommend Action Concerning the Jurisdictional System headed by Charles C. Parlin of Englewood, N.J. The commission recommended retention of the present jurisdictional setup except for the changes set forth in the amendment. It did not propose abolition of the Central Juris-

## UPCOMING EVENTS

Of Interest to Methodists Everywhere

### FEBRUARY

- 2-4—National Methodist Men's Workshop, Pick-Georgian Hotel, Evanston, Ill.
- 6-8—Seminar on the Christian Farmer and his Government (National Council of Churches), Washington, D.C.
- 11—Race Relations Sunday.
- 16-17—Seminar on Planned Parenthood, Board of Christian Social Concerns, Duke University, Durham, N.C.
- 18-25—Brotherhood Week.
- 20-22—National Methodist Convocation on Urban Life in America, St. Louis, Mo.
- 26-March 2—Meeting of General Board, National Council of Churches, Kansas City, Mo.
- 27-March 1—Annual meeting and annual convention of the Methodist Board of Hospitals and Homes and National Association of Methodist Hospitals and Homes, Morrison Hotel, Chicago, Ill.
- 27-March 2—Churchmen's Washington Seminar, Washington, D.C.
- WSCS STUDY TOPICS: General program—The Mission of the Church of Christ in Latin America, by Mrs. Foster Stockwell; Circle program—Latin America Speaks, by Miss Rosalie Jenkins.

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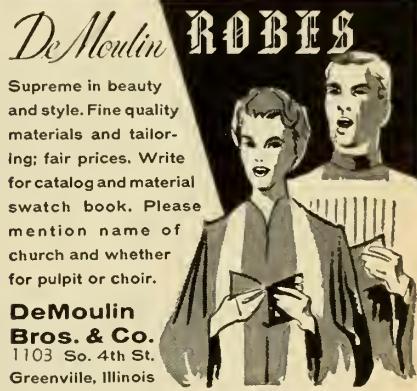
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diction, but did urge greater implementation of Amendment IX, adopted in 1956, which would bring about eventual abolition of the Central Jurisdiction through voluntary assimilation into the five other jurisdictions.

Mr. Parlin now heads a 36-member Commission on Interjurisdictional Relations to study and promote Amendment IX, and to make recommendations to the 1964 General Conference. [See *Jurisdictional Commission: Make No Basic Changes*, March, 1960, page 69; *Four Dynamic Years Charted at Denver*, July, 1960, page 69; *Amendment XII Up For Conference Action*, May, 1961, page 73; *Close Vote Seen on Proposed Amendment XII*, August, 1961, page 64; *Amendment XII Voting*, September, 1961, page 66.]

While official announcement of the outcome of voting on Amendment XII will be made by the Council of Bishops only after all conferences have reported, other proposals for accomplishing the same general goals already are being discussed for possible consideration by the 1964 General Conference in Pittsburgh.

One of these has been made by the Rev. Ted Hightower, pastor of St. Paul Methodist Church, Louisville, Ky., and a leader in the Southeastern Jurisdiction.

Dr. Hightower, who favors reorganization and modernization of the church's machinery, proposes in part that:

1. The Central Jurisdiction meet prior to the General Conference and realign its 17 annual-conference and five episcopal areas so that no conference or episcopal-area boundaries cross those of the five other jurisdictions.

2. The General Conference then confirm these realignments and send to annual conferences for ratification an amendment abolishing the Central Jurisdiction and transferring its annual conferences—along with their episcopal leaders—to the five geographical jurisdictions in which they fall.

## Two New Area News Editions

TOGETHER Area News Editions now are published each month for 31 of Methodism's 45 episcopal areas.

With this issue, two new ANE's—for the Atlanta and Louisiana Areas—are being inserted in TOGETHER for subscribers in those areas.

No other religious or secular magazine in the U.S. has this "split level" type of journalism—an article-with-news periodical of general appeal plus inserted regional news editions which provide news of the church at the local, conference, and area levels. They also complement regional Methodist publications where they exist.

## Plaque Recalls Pilgrim Trials

A plaque has been installed under London Bridge to commemorate Clink Prison and Prison Church, which were closely associated with the Pilgrims and the *Mayflower*. The memorial was a gift of London's American Chapel to the Pilgrim Fathers' Memorial Church (Congregational) of London.

Prison Church, the predecessor of the Pilgrim Fathers' Church, was founded by Englishmen imprisoned for their religious beliefs. Many of the prisoners

## CENTURY CLUB

TOGETHER welcomes two more Methodists who are 100 or older to the Century Club. They are:

Mrs. Eugenia Thompson, 101, Middlefield, Ohio.

Mrs. Lydia Wright, 100, Troy, Ohio.

The names of other Methodists, 100 or older, will be listed as they are received. Please allow two months for publication.

helped arrange the *Mayflower's* journey to America in 1620.

The American Chapel, a U.S. Navy installation, is served by Chaplain Francis L. Garrett, a native of South Carolina and a member of the Virginia Methodist Conference.

### Need Cuban Refugee Sponsors

There is an acute shortage of churches volunteering to help resettle the Cuban refugees still pouring into Miami, Fla., according to the Methodist Committee for Overseas Relief.

Dr. John S. Kulisz, MCOR's secretary for refugee resettlement, said that Methodist churches, families, and groups are not answering the call as rapidly as needed.

Churches and groups interested in aiding MCOR in this work may write to Dr. Kulisz at MCOR, 475 Riverside Drive, New York 27, N.Y.

### 8,000 Commitments in Korea

Thirteen American Methodists led a recent evangelistic mission in Korea during which nearly 8,000 persons—mostly students—committed themselves to Christ and the church on profession of faith. Of that number, 1,649 were baptized.

It was the fifth such mission to Korea under the leadership of Dr. Harry Denman, general secretary, Methodist Board of Evangelism.



Architect's sketch of Methodism's Church Peace Center, New York.

### Council Approves UN Center

The Methodist Co-ordinating Council has authorized the Board of Christian Social Concerns to build a 13-story church peace center on the United Nations Plaza in New York City.

By a vote of 28 to 0, the council authorized purchase of land for \$450,000 and construction of the \$1.7 million building. Already the Woman's Division of Christian Service has earmarked

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\$500,000 to be used toward the project.

Anticipating that the building will pay for itself, the board plans to rent space to other denominations desiring better facilities for their UN offices.

A special church-wide appeal to pay for property for a proposed Methodist center in Washington, D.C., has been approved by the Methodist Council of Bishops.

Bishop Paul E. Martin, Houston, Tex., council president, said the appeal will have a goal of \$1 million.

Title to the property, 18 acres across from Methodist-related American University, is held by the Methodist Corporation, which was created by the 1960 General Conference.

## Together-Advocate Moving

Editorial and advertising offices of TOGETHER and the CHRISTIAN ADVOCATE are moving, and as of February 1 will be located in Park Ridge, Ill., a Chicago suburb.

The mailing address for both publications will be Box 423, Park Ridge, Ill. All manuscripts and editorial and advertising correspondence should be sent to the Park Ridge address.

Business and circulation offices for the two magazines remain at 201 Eighth Ave., South, Nashville 3, Tenn. All mail pertaining to subscriptions should be sent there.

## Aussies Condemn Testing

The mobilizing of public opinion against continued testing of nuclear weapons has been spearheaded in Australia by the Central Methodist Mission, Australia's largest Methodist church.

Fifty prominent Sydney citizens issued a statement calling on world leaders—in the name of humanity and unborn generations—to stop the testing of nuclear weapons.

Condemning all nations involved in nuclear testing, the citizens called on all people to declare a new mandate which would place the welfare of all mankind above national security.

## Upper Room Expands Use

With the addition of two more editions, *The Upper Room*, the world's most widely used devotional guide, will be published in 40 editions and 34 languages.

The two new editions, to be published in India, will be printed in Bengali and Santali languages.

*The Upper Room*, published by the Methodist Board of Evangelism in Nashville, Tenn., has a circulation of more than 3 million. It is interdenominational and is distributed in over 100 countries.

Dr. J. Manning Potts, editor of the publication, said requests for 10 more editions are under consideration.

## Cuban Methodists Keep Faith

The Methodist Church inside Cuba continues to function in a way expressing faith in the future of God's people in that land, reports the Methodist Board of Missions.

Although the Castro government has restricted religious freedom, the Cuba Annual Conference met last summer and made pastoral appointments. Attendance was good at the annual meeting of the Woman's Society of Christian Service, and the Methodist Youth Fellowship assembly was attended by 175 delegates—an all-time high.

The Board of Missions said individual churches report that they are able to carry on their work, with some of them experiencing renewed vitality and growth in church life.

Twenty-one ordained ministers and two supply pastors have left Cuba, but 16 ordained ministers remain. Lay ministers are serving 26 churches.

Methodist Bishop Friedrich Wunderlich of Germany, a recent visitor to Cuba, said he was received with warmth and that he found the church alive and needing faith, confidence, and a renewed ministry.

Methodist churches of the Southeastern Jurisdiction were asked to take a special offering for Methodist work in Cuba and among Cuban refugees in Florida. A goal of \$80,000 was set.

### CAMERA CLIQUE

**What Is Shallow Focus?** Take a look at the opening picture of Flowers for the Church Year on page 37. Here the photographer wanted only the bouquet in focus. To do this, he moved in close to the subject and used the widest lens opening possible. Shallow focusing requires a short distance to subject and a wide aperture. Sometimes the use of slow film and a larger-than-normal focal-length lens will help. In this case, the camera was a Rolleiflex loaded with ASA 100 daylight color film. Illumination was from two No. 2B photo floods placed to the right and left of the picture area. Exposure was 1/8 of a second at f/3.5.

You can use this technique next time you have to make a portrait and no uncluttered background is available. Just get close to the subject and use the widest possible lens opening with a slow-speed film.

We'll discuss making the background sharp next month when we take up that old bugaboo of every cameraman: depth of field.

Here are photo credits for this issue:

Cover—John P. Taylor • Pages 2-3—John P. Taylor • 13—Frances Ellis • 17—Brian Brake of Magnum • 20—Fred Shannon of *Ohio State Journal* • 32 Top—Ted Bronstein, Bot.—Purdue University • 33 Top—Presse Foto Lammel Bayreuth • 51—David W. Corson from A. Devaney • 54—George Smith of *Fort Worth Star-Telegram* • 68—Durham, Anderson, and Freed • 69—AP Wirephotos • 70-73—RNS • 78 Top—Ray Clements, Bot.—Mel Jackson • 79—Martha Ross • 21-37-38-39-40-41-42-43-44-50-65-66-67-72-76—George P. Miller.

## FEEDING FIFTY

# Chicken Chartreuse:

## Elegant Name, Hearty Eating

CHARTREUSE is more than a color. In cookery, for instance, my dictionary tells me it has quite a history: "Originally, a preparation of fancy vegetables in a plain mold; later, a mold of two or more foods, as of rice and fruit, one of which conceals the other."

What prompted me to investigate the word's meaning was a recipe for Chicken Chartreuse I received from Mrs. Ruth Jobes, WSCS local-activities chairman at First Methodist Church in Pasadena, Tex. The busy women there, who feed as many as 200 every week at the Rotary luncheon alone, say Chicken Chartreuse always is a smash hit with everyone.

I passed the recipe on to the Martha Circle at Covenant Methodist Church in Evanston, Ill., which was planning luncheon for an all-day WSCS meeting. Apparently Pasadena people have Texas-sized appetites—and a good thing it was for the Evanston women. They prepared food only for the 75 who had made reservations, but had plenty for an extra 15 who came. Everybody got a generous serving, too, reports Mrs. Alford Scott, luncheon chairman.

The luncheon menu also included French bread buttered and then oven-warmed, cranberry jelly, and pumpkin pie. (To butter a loaf of bread, Mrs. Scott uses  $\frac{1}{4}$  pound of butter, 1 teaspoon of celery salt,  $\frac{1}{2}$  teaspoon of paprika, and  $\frac{1}{4}$  teaspoon of salt.)

Here is Mrs. Jobes' recipe for Chicken Chartreuse. It will serve 50 hungry men—or quite a few more light eaters:



Interesting innovation—  
buffet lines walk right through the  
efficient kitchen at Covenant.

### Chicken Chartreuse

4 (4-lb.) chickens  
8 cans cream of mushroom soup  
8 cups rice, uncooked  
8 cups bread crumbs  
 $\frac{1}{2}$  cup onion, chopped

Stew and bone chickens. Cut meat into bite-size pieces. Remove grease from top of stock and save to moisten bread crumbs. Cook rice according to directions on package. Heat soup and add onion. Pack half of rice in bottom of greased baking dish (or dishes). Add layer of chicken. Add second layer of rice. Pour soup mixture over all. Top with bread crumbs moistened in chicken grease. Bake in 350-degree oven until bubbly on top and heated through.

Two Evanston women cooked chickens the day before. Six worked in the kitchen the morning of the luncheon. Serving buffet style, one woman dished up the Chicken Chartreuse, another added parsley and jelly, and a third distributed bread. Food cost was just 40¢ a person.

Mrs. Scott told me the Chicken Chartreuse was a "huge success." But, she added, next time the cooks will either add a little more moisture or cut down on the rice.

By the way, *Feeding Fifty* is one year old this month. To everyone who has shared an idea, given me a word of encouragement, or sent me a church cookbook, I want to say thank you.

—SALLY WESLEY

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**CLASSIFIED ADVERTISEMENTS** are accepted for miscellaneous items of general interest to **TOGETHER** readers such as: Sale of personal property; Requests for items wanted; Service offers of interest to individuals or local churches; Help wanted; Positions wanted; Hobby materials or exchanges; Houses or camps for rent; Tours. No Agents wanted or Opportunity for profit advertising. Rate: Minimum charge—\$1.50 (14 words), 75¢ each additional word. **CLOSING DATE SIX WEEKS IN ADVANCE OF PUBLICATION** (15th). For use of "Box No. . . TOGETHER"; add \$1.00. Address **TOGETHER—Classified Dept., 740 N. Rush Street, Chicago 11.**

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**USED PEWS FOR SALE**, Bucklin, Kansas Methodist Church. Pews are auditorium type, five or more in a unit. 275 seats. \$100 each at Bucklin. Write Rev. E. J. Vaughan, Bucklin, Kansas. Less money if buyer takes all.

## TOURS

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**LETTERS** (*continued from page 10*)  
tions of a constructive nature which **TOGETHER**'s news report also omitted—in areas of the world mission of the church, lay institutes, Christian citizenship, alcohol seminars, world peace, race relations, academic freedom, evangelism, art in the church, Christian campus life, the meaning of the Gospel, life in worship, and the faith of the student.

Hereafter, when actions of the National Council of the Methodist Student Movement are reported, we hope the picture given will be of devoted and consecrated Christians rather than "Communists," which we have been called as a result of the two items noted.

For another example of the knowledgeable and versatile MSM activities, watch for the top prize-winning photos in its contest for pictures to illustrate Man's Search for Meaning. We'll show them in a pictorial to be titled Young Photographers Show Their Best in the forthcoming May issue.—Eds.

## They Avoid the Rush

DARRELL D. ENGLISH, Pastor  
Elmhurst, Ill.

Thank you for bringing us the timely and provocative Powwow on Christmas cards [Do Christmas Cards Miss the Point? December, 1961, page 22].

Readers might like to know of our solution to this problem. We send an Epiphany greeting and letter. This enables us to avoid the Christmas rush and to emphasize a lesser-known day of the Christian year—a day of special significance to Gentiles.

## Tip for Teachers . . .

MRS. H. GLENN BENTON  
Pittsburgh, Pa.

My husband teaches a seventh-grade church-school class and has had to do much research each week since all the literature was changed in the closely graded lessons. I have been trying to help by finding suitable material in **TOGETHER**. Our daughter is in this class, and she is as pleased with the articles and pictures as we are.

For those who, like the Bentons, use **TOGETHER** materials for teaching purposes, indexes of each year's contents are available at 25¢ each from **TOGETHER's Business Office, 201 Eighth Ave., South, Nashville 3, Tenn.** The 1961 Index now is ready.—Eds.

## Shares Judd's Concern

BYRON M. CRIPPIN, JR.  
Austin, Minn.

**Who Should Speak for the Church?** [Powwow, October, page 32] considers a vital issue.

For more than three years I have served on our local church's Commis-

sion on Christian Social Concerns and frequently have been concerned with this problem and the related issue of determining the proper scope of our nontheological activities.

I share Rep. Judd's concern about public statements made by some of our church leaders and groups purporting to express the Methodist viewpoint on controversial secular issues. And I wholeheartedly agree that the real work of the church is best accomplished by changing men and women into more effective laymen to carry their Christian principles into their lifework.

## Finds Help in Powwows

MRS. LLOYD THOMPSON  
Nocona, Tex.

Let me compliment you on the fine job you are doing. I couldn't do without the color-picture section for my church-school work, and the Midmonth Powwows are even more valuable. You present expert opinions on all sides of important issues. If I need information on such questions as the world court, disarmament, or who should speak for the church, I always can turn to your pages and find various views. Thank you.

And thank you, Mrs. Thompson. You've put your finger on the central purpose of our Powwow features—to air views on important questions of current church concern, leaving the decisions to the reader.—Eds.



Dr. Bauman: a TV personality!

## They Know Him—on TV!

MRS. BEN H. GRIFFITH, JR.  
Ellicott City, Maryland

I was particularly pleased to see that number three in the We Believe series [Forgiveness Can Be Ours, November, 1961, page 45] was written by a friend of ours, Dr. Edward W. Bauman.

Actually, we have never met Dr. Bauman, but he is our friend because of his TV program and his books. He is an excellent Christian leader whose teaching has strengthened our faith and heightened our joy in Christianity.

# New York Area

VOLUME 6, NUMBER 2

## Ministers Fellowship at Buck Hill Falls Feb. 6

Dr. Mark Depp, pastor emeritus of Centenary Methodist Church, Winston-Salem, (N.C.), will be the preacher February 6-8 at the Twelfth Annual Fellowship of Area ministers at Buck Hill Falls, Pa. His sermons will be entitled *Religion for Our World, The Challenge to the Church and What Makes a Great Church?*

Bishop F. Gerald Ensley of the Iowa Area will lecture three times on *The Methodist Church—Its Call, Its Opportunity and the Ecumenical Surge.*

The program will also include addresses by Harold E. Wagoner, on church architecture and Henry L. Willett on church windows.

Devotions will be conducted each day by the Rev. William H. Alderson of Bridgeport (Conn.).

Bishop Wicke will preside and address the assembly the second evening.

Session chairmen will be the Rev. Lawrence Larroche, superintendent of the Troy District, the Rev. William Rodda of Chatham (N.J.), the Rev. Kenneth B. Truran of Margaretville (N.Y.), the Rev. Ralph E. Spoor, Jr., of Tarrytown (N.Y.), and the Rev. Wilfred Hansen of Stratford (Conn.).

The Rev. Burton F. Tarr of Ardsley (N.Y.) is general chairman. The Rev. Howard L. Stimmel of Saratoga Springs (N.Y.) will be organist.

## Plan New Buildings

A capital-fund drive for \$52,000 for the expansion and relocation of Grace Church, Southington (Conn.) has been completed.

A campaign for \$103,000 is under way in Patchogue (N.Y.) for a religious education building and fellowship center in addition to the drive for the budget and benevolences.

A \$98,000 educational building is being planned by the Linden (N.J.) church.

The new sanctuary has been consecrated in Smithtown (N.Y.).

A new church-school building is being constructed in East Norwich (N.Y.).

BISHOP

*Lloyd C. Wicke*

EDITOR

**Mrs. Margaret F. Donaldson** 475 Riverside Dr., New York 27, N.Y.

FEBRUARY, 1962

## Charles C. Parlin Named World Council President

Charles C. Parlin of Englewood (N.J.) is one of six presidents elected by the Third Assembly of the World Council of Churches in New Delhi, India, to administer this international religious fellowship for the next six years.

Mr. Parlin's colleagues will be the Archbishop of Canterbury, the Most Rev. Arthur M. Ramsey; Pastor Martin Niemoller, president of the Evangelical Church in Hesse-Nassau, Germany; Archbishop Iakovos (James) of the Greek Orthodox Archdiocese of North and South America; Sir Francis Ibiam, a physician, a Presbyterian and Governor-General of the Eastern Province of Nigeria; Dr. David G. Moses, principal of Hislop College, Nagpur, India, and recently ordained a minister of the United Church of North India.

Mr. Parlin was chairman of a committee to raise funds to finance the founding Assembly in Amsterdam in 1948 and has been on the Central Committee which governs the Council between assemblies since 1954. He has also chaired the U. S. Committee on Interpretation and had a



Methodist Information

New president greets new member. Charles C. Parlin of Englewood (N.J.) right, was elected one of six presidents of the World Council of Churches at Assembly in New Delhi. At left is Archimandrite Pitirim of Russian Church.

## Cites Need for Support

The critical need for stepped-up community support for hospitals was underscored by the Rev. Norman O. Edwards, administrator of Bethany Deaconess Hospital, Brooklyn, in a report to the board at the annual meeting.

He appealed for widespread support of Bethany's care programs for chronically ill aged and drew the sharp contrast between hospital costs of 100 years ago and today.

Dr. Edwards said, "The fact that more people are alive today at 60 than ever before has placed an enormous burden on hospitals which must care for the vast segment of the aged population afflicted with chronic ailments."

He urged a "massive training program" to prepare people for work in all facets of hospital care. He pointed out that hospitals employ 22 workers for every 10 patients.

## New Faces—New Places

### Newark Conference

The Rev. Arthur R. Kelsey is serving the Milton Church.

The Rev. Henry E. May, Jr., now serving the Anderson Circuit.

### New York Conference

The Rev. Robert C. Schrock from Brewster (N.Y.) to St. Paul and St. Andrew, New York City.

### Drew Honors Parlin

Drew University will confer the honorary degree of doctor of laws upon Charles C. Parlin at a special ceremony January 21 at 3 p.m. It will mark the first honorary degree the university has conferred. A reception and tea will follow the ceremony.

major part in the supervision of the information services at the Evanston and New Delhi assemblies.

He presently is secretary of the Commission on Church Union of The Methodist Church and chairman of the Commission on Interjurisdictional Relations. He also is one of the nine directors of the Commission on Public Relations and Methodist Information. He is a trustee of Drew University, American University and Bethune-Cookman College. He is also on the governing board of Union Theological Seminary and of the American Bible Society. He has served as first vice-president of the National Council of Churches and as a vice-chairman of its General Board. He now heads the Na-

tional Council of Churches Business and Finance Committee.

A senior partner in the law firm, Shearman and Sterling, he is a director of the First National City Bank of New York, of the Citizens National Bank, Englewood (N.J.), the Celanese Corporation of America, Schlumberger Ltd. of Paris and Houston, Guerlain, Inc. and is the president and director of the United States and Foreign Securities Corporation, an investment trust company.

Born in Wausau, Wis., in 1898, Mr. Parlin is a graduate of the Wharton School of Finance of the University of Pennsylvania and Harvard Law School. He has been honored with the doctor of laws degree by Lycoming College and Bethune-Cookman College. He and Mrs. Parlin have two sons, one a lawyer, the other a teacher; and one daughter, wife of a Methodist minister.

## Tribute to East Side Church

A tribute to the work done by the Church of All Nations has been received by the Board of Home Missions from Miss Linda Leavid who worked there last summer.

"I want to tell the Methodists what significant work they are doing on the lower east side of New York at the Church of All Nations and congratulate them on it," she writes.

"This past summer I had the opportunity of working there, in one of the most meaningful, memorable, and eye-opening experiences I have ever had. I have long been interested in foreign missions, not really knowing the needs in our own country. This summer opened my eyes to a phase of American life I had hardly known existed, making me realize the magnitude of the need here at our back door, and the lack of interest we as American Christians have taken in it. The Methodists' Church of All Nations is doing the most terrific job in this area, one that is going out to the 'little children' and 'the least of these.'

"It was really amazing for me to see the difference in the children after they became a part of the church's program, and horrifying to imagine them without

## THE BISHOP WRITES

### Let Us Resolve.

At His birthday the angels sang, "Peace on earth to men of goodwill."

In the full flame of His manhood He assured us, "Peacemakers are blessed." As their reward they shall be known as "the children of God."

At this season of the year we should be reminded that peace does not fall like dew; men do not stumble upon it whether or no; it is not the chance event of idle meandering.

Peace is God's reward granted men whose life has been given a ransom to God's will, to goodwill.

As the beatitude reminds, His men are commissioned to be "makers of peace."

This is our vocation!

Let us be done with the notion that we are helpless pawns on the world scene. Let us accept our full measure of responsibility as "makers of peace."

Let us become well informed, active, consecrated disciples of the Prince of Peace.

What finer resolution could be made at this season of the year?

Let us resolve to become peacemakers,

LLOYD C. WICKE



it. I really had no idea just how vital this ministry to the children was."

ment Drive of the Centenary Alumni Association.

### Bethany Receives \$3,500

More than \$3,500 was raised on the 69th annual "Donation Day" for Bethany Deaconess Hospital—more than double the 1960 total of \$1,615.

The Rev. Norman O. Edwards, hospital administrator, says the funds will help support the hospital's care programs, with emphasis on the care of the chronically ill aged.

### Centenary Opens Pool

A splash party christened the new pool in the George J. Ferry Natatorium at Centenary College, Hackettstown (N.J.).

The \$450,000 structure also includes a dance studio, instructors' offices, locker rooms and gallery.

• The Edward W. Seay Administration Building has a new nighttime look, thanks to spectacular floodlighting made possible by the 1960-61 Living Endow-



"Dios bendiga" and "God bless you" is said by the Rev. Paul N. Jewett and the Rev. Felix Morales at Lafayette Church, Jersey City (N.J.) at a Communion Sunday ritual for young unconfirmed children.



God and Country Awards are presented by the Rev. Harold L. Beaumont at Riverhead (N.Y.) church to Scouts John Hilgerman, Laurence C. Scudder II, Barry Barth.



Pecora Photo

Service marking merger of Wesley and Fairfield-Gracc churches of Bridgeport (Conn.) was conducted by (from left,) the Rev. Arch Tremayne, former pastor; District Superintendent E. Leslie Wood; the Rev. John J. Waggy, Jr., and the Rev. Donald S. Law, associate pastor and pastor, respectively, of the Fairfield-Gracc Methodist Church.

FEBRUARY, 1962

Vol. 6, No. 2

TOGETHER is an official organ of The Methodist Church, issued monthly by the Methodist Publishing House, 201 Eighth Avenue South, Nashville 3, Tenn. Publisher: Lovick Pierce.

Subscriptions: Order through local Methodist Church. Basic rate under All-Family Plan is 65¢ per quarter (\$2.60 per year) billed to church directly from Nashville, Tenn.; thirty per cent of church membership must be represented to qualify. Rate under Club Plan is \$3.20 per year per subscription; ten per cent of church members must be represented in order to qualify. Individuals may order subscriptions at \$4.00 per year in advance. Single copy price, 50¢.

Second-class postage has been paid in Nashville, Tenn.



Recent visiting lecturers on the campus were Dr. Douglas Steere, chairman of the philosophy department at Harvard College; Dr. Kenneth Clark, professor of social psychology at New York City College; and M. Denis de Rougemont, of Zurich, Switzerland.

Bishop Wicke spoke to the Theological school seniors and second year Master of Religious Education students.

Dr. Hirsch L. Silverman, dean of the graduate school of education at Yeshiva University, was guest speaker.

The university was host to the New Jersey Intercollegiate Speech Contest and a statewide meeting of the Methodist Student Movement.

Bishop Herbert Welch, oldest living bishop of The Methodist Church, was guest speaker in Craig Chapel on the topic, *Living it Up*.

#### New All-Family Churches

Recent TOGETHER All-Family churches in the Area are Christ Church, Piscataway Township (N.J.), Calvary Church, Dumont, (N.J.), and West Chazy (N.Y.) church.



Protestant beliefs are taught youngsters at Pease Air Force Base, Pembroke, N.H., by Chaplain (Lt.) Cecil L. McFarland, member, New York Conference.



Bishop Wicke, Mrs. Paul Siegrist, education chairman, the Rev. L. R. Oliver; Mrs. James White, building committee chairman; Dist. Supt. Lawrence Larowe at the consecration of education additions made to the First Church at North Adams (Mass.).

### The Short Circuit

Ever hear of a church playing post office—and making money at it? Before Christmas, Grace Church in St. Albans (N.Y.) urged parishioners to mail all greetings cards addressed to other parishioners in a mailbox at church and deposit the money they would have spent on postage in a "no-stamp box." Mail was distributed in alphabetically marked boxes and picked up at a party following the Christmas service.

Laymen at Park Church, Elizabeth (N.J.) received their Methodist Men charter.

Lay Leader Fred Kirchner of the Troy Conference was named to the General Board of Lay Activities by the Council of Bishops.

Coriolano Brito from Brazil is a "one-way" exchange student being entertained by the Peru (N.Y.) church under the International Christian Youth Exchange.

The Rev. Eugene H. Haaf of Rich-

mond Hill (N.Y.) was one of 3,000 delegates attending the National Council of Churches' second National Conference on the Churches and Social Welfare in Cleveland, Ohio.

The Leonia (N.J.) church adds to its coffers four times a year by assisting The New York Society of Electron Microscopists in arranging stacks of between 200,000 and 300,000 reference cards for shipment to research scientists.

Valhalla (N.Y.) Church celebrated the 50th anniversary of its sanctuary with Bishop Wicke as guest speaker. Total construction costs in 1911 were \$6,000 and the church is now raising a similar amount for expansion. Other anniversaries: Bedford Hills, the 75th; Sheepscott Bay (N.Y.) 120th.

Scout Robert McKenna, who received his God and Country Award at Fourth Avenue Church, Brooklyn (N.Y.) is the first Scout in his troop to earn it.



Wagner-Monticello Photo

A window in memory of the Rev. Richard C. Phillips is dedicated at Park Church, Weehawken (N.J.) by Dist. Supt. W. G. Forneson (left). Also shown are the Rev. David J. Bort and Mrs. Pauline Yeo, the former Mrs. Phillips. Mr. Phillips died in 1957.



Participating in burning of \$17,000 parsonage mortgage note at Saugerties (N.Y.) Church are (l. to r.) Trustee President Lewis Fellows; the Rev. Joseph H. Rainear, pastor; District superintendent and former pastor George P. Werner, and Bishop Wicke.

# New York Area Horizons Expand

Since the appearance of the "building boom" page in the December Area News Edition, several photographs have been received. Several are reproduced here including new college buildings.

Newington (Conn.) has an education wing under construction for \$50,000. The church is six years old, has a membership of 385. The Rev. Dwight L. Kintner is pastor of the Newington church.

Averill Park (N.Y.) constructed a circular building demonstrating functional symbolism for \$150,000. The congregation has rebuilt the church three times in 24 years as the result of fires. The pastor is the Rev. James I. Borden.

New \$440,000 gymnasium is being projected at Green Mountain College, Poultney (Vt.) adjacent to swimming pool building.

Boonton (N.J.) has completed an education building for \$41,000, the second unit in a three-step project. Newark Conference Board of Missions granted \$10,000. The Rev. A. Nelson Bennett is pastor.

Members of Archer Memorial Church, Allendale (N.J.) raised \$129,000 for an education building and have also pledged \$14,140 to the Faith in Action Crusade.

A \$440,980 dormitory being built at Centenary College, Hackettstown (N.J.) is inspected by (from left) President Edward W. Seay; Representative William B. Widnall of the Seventh Congressional District, and Dean Ernest R. Dalton.

Asbury Methodists in Forestville (Conn.) are spending \$130,000 to add religious education facilities, renovate the sanctuary and install an organ and chimes. The Rev. Vincent W. Watson is pastor.

Jesse Lee Church, Easton (Conn.) known as New England's Mother Congregation, dedicated Bennett Hall, its education building.

Cornerstone of Dewey Hall, new dormitory at Vermont College, Montpelier (Vt.) is placed by Virginia Brooks, Leslie Parkin, Nancy Keith and Cynthia Knox.

Christ Church, Hartford (Conn.) has completed a new sanctuary costing about \$110,000.

Youngsters at First Church, Stratford (Conn.), picture below, help lay cornerstone for church school and social hall to cost \$350,000. At left is the Rev. Wilfred Hansen, the pastor.



Newington



Green Mountain Gymnasium



Archer, Allendale



Asbury, Forestville



Dewey Hall, Vermont



Averill Park



Boonton



Centenary Dormitory



Jesse Lee, Easton



Stratford



Christ, Hartford

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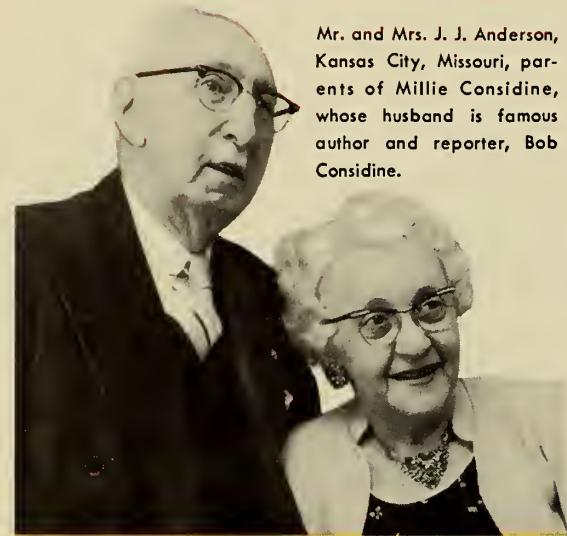
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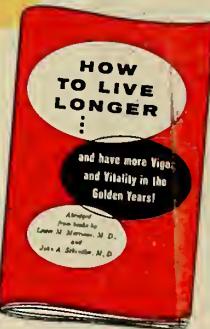
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